A 2

CONTINUATION OF THE *Friendly Debate.*

By the ſame Author.

Prov. 14. 16. *A wiſe man feareth and departeth from evil: but the fool rageth and is confident.*

Δεύτερον ἀγαθὸν, τὸ αἰσχύνεσθαι.

London, Printed for *R. Royſton*, Bookſeller to the King's moſt Excellent Majeſty, 1669.

A CONTINUATION OF THE Friendly Debate.

By the same Author.

BRITISH MUSEUM

To the Readers.

I *Shall only detain you ſo long as to tell you a few things that concern the Motives to this Work, and the Author of it. For the former, take it from me (who know better than any body elſe) they are none but the Authors love to Truth and Peace; and his Charity to well-meaning and abuſed people. Think what you pleaſe; I am ſure he is not naturally ſowre or quarrelſome, much leſs angry with any man meerly becauſe he differs from him. He hath not been exaſperated by contending, nor put out of humour by fierce diſputings; for he hath no Difference with any man living; he neither loves Diviſions, nor lives by them. He hath as much reſpect alſo and regard as he deſires: ſo much as may ſecure him from the temptation of envying, and the mean arts of ſeeking to gain a reputation to himſelf by diſparaging other men. As for hopes of preferment, which ſome have ſaid are his end, beſides that he ſtudiouſly conceals himſelf, I declare, that if he were capable or deſirous of it, he would not be at ſo much pains to ſeek it. And as he ſeeks not to gain any worldly thing hereafter by his writing, ſo he loſes nothing at preſent by that*

which he writes against. For neither he, nor any of his friends (that he knows of) receive the least prejudice by any mans Non-conformity, or separated Meetings; and so he should not have taken any notice of them, if Religion had not been concern'd. But he is very sensible that this suffers very much; and that which many Ministers who keep separated Assemblies, cannot condemn, is condemned, nay despised, by those that follow them. For there is undoubted evidence that their not coming to the Common-prayers, and not declaring plainly the true reason of it, makes many stand aloof of, and abhor our Service, as if it were the Mass. *The people are seldom at leisure to examine the Reason of things, nor apt to put themselves upon that work without much urging: but they are alwayes ready to follow the example of those whom they admire, and the less they know why, the more forward they are to out-do the Copy they chuse to imitate. So that the Ministers not doing what they can in compliance with the establish'd order, and not declaring sincerely the causes why they do not, is interpreted to a farther abhorence, than they (if they durst speak out) are willing to own. When they do but signifie their disgust, and that their pallate is not pleased; their followers are nauseated presently, and their stomacks turn'd. If they make an halt, or a step back; those get the bit between their teeth: they kick and fling and run away. Now though this bogling and starting may be lookt upon by many cre-*

dulous

dulous and well-meaning people, as the effect of a commendable caution, or a quick ſenſe or perception of an approaching miſchief, and of an exacter difference they make between good and evil, than others do; yet experience tells us the contrary, that the more ordinary cauſe is defect of eye-ſight and confuſed apprehenſions of things, Ignorance and humour, if not reſtiveneſs and Jadiſh tricks. For to give but one palpable inſtance of this among many; have you not obſerved at the funeral of a Friend when a Sermon has been preacht, how a part of the company, as ſoon as they come toward the Church door, preſently draw off and ſeparate from the reſt, as if they were going about ſome Idolatrous ſervice? Would not a ſtranger think that ſome noiſome and offenſive vapour or ſtifling ſmoak aſcended from our Devotions, which made theſe men ſo ſhie to enter, till by the ſinging of a Pſalm *they had notice given that the air was clear and fit to breath in, and then it may be they came in? But where lyes the offence all this while, if we may be worthy to underſtand it? Is it in the white garment wherein the Miniſter officiates? But why, I pray, is this more troubleſome (unleſs to the tricks I ſpoke of) than a black one? There is nothing frightful ſure in three ſentences of Scripture, in reading a* Pſalm *of* David, *or a leſſon of St.* Paul; *and yet this is all, ſave the* Gloria Patri *at the end of the* Pſalm, *which one would think might eſcape with fair quarter, eſpecially now that their purſuit ſeems to be ſo hot after the freſh game of* Socinia-

niſm. *I know there are ſome ſober perſons who diſſent from us, that are not thus skittiſh; and finding them humble, modeſt and not cenſorious, I not only love but honour them with all my heart. There are others alſo, who from the womb have been taught to ſtart aſide and to abhor our ſervice; and being unable to reaſon and uncapable of better information, I pitty them very much. Let them but be quiet and not ſeek to govern us by their fancies and prejudices, and I for my part ſhall not look upon their averſion as a vice, if they will not account it their great Vertue. For what if ſome Children receive impreſſions and inclinations in their infancy from their Mothers big-bellied frights or longings, which they carry with them to their graves? What is the World concern'd in* this, *or in thoſe mens unaccountable Antipathies? Is any man more* commendable *for them? Surely no; but oftentimes more* troubleſome. *You have ſeen it's likely a perſon (pardon the inſtance I uſe, becauſe it's familiar) as ſoon as the Cheeſe after Meal has been ſet on the board, preſently make ſcurvy faces and change colour, ſtop his noſe, or run in haſt out of the room; yet neither the Maſter or gueſts are farther concern'd in this, than to pitty, or perhaps but ſmile or ſlightly complement the mans infirmity; and none forbears the more to taſt that hath a need or a good liking. But you never heard of any ſuch man who, in a conceited humour, thought fit in this caſe, that his particular averſion ſhould*

pre-

prescribe to all others; or raised fierce disputes about it in every company; and contended: that this was no Primitive food, *or at least that our way was not the* Primitive way *of making it: that indeavoured busily to make a party against it among the indifferent and uninclin'd either to love or hate it: much less that reviled and gave reproachful Nick-names to those that used it, and sought for Orders to banish it from every Table. If you could suppose such prodigious folly, you would not blame the Neighbourhood, especially the Officers, if they were concern'd in it, or any that should represent the ridiculousness, or the malice of such an undertaking. I know the instance is not considerable enough to be applied to all things at this day contested, but to a great many it may; and expresses well enough the humour of those, who, according to their breeding, seem with an* equal passion *to oppose every thing they dislike, even to the colour of a Garment, or the fashion of a Girdle. You have enough (Readers) concerning the Motives to this Continuation of the* Debate, *when you are only told this farther, that the Author having heard of some exceptions against the* former *Book, thought good to Answer, and (as they deserve) to shame them in* this. *It is like* some of our deceived Brethren will hold this labour damnable and execrable, as being bestowed *in their opinion*, against the Church of Christ, against

Preface to the Confutation of the Errors of the Brownists. B. 2.

the

the Saints, and Children of God and his Holy truth: *To whom I answer as the Non-conformists did to the Old Separatists*, Let my tongue cleave to the roof of my Mouth when I endeavour to speak, and my Pen-stick to my fingers when I attempt to write any thing, against the Church, the Children, or the Truth of God. *But the Errors and follies in these whom I think to have some goodness in them, may I hope be reproved, without being thought to reprove their goodness: besides, by endeavouring to keep them from being* Righteous *overmuch, I take a course to preserve them from becoming too* Wicked.

And now I believe nothing would be more grateful to some then to know the Authors name: but I have nothing to say to them, but that it is an impertinent curiosity to inquire any farther after him, since he hath no mind to be known, and since there is no need of it. For his name can add no credit or strength to his Reasons; and as for matters of Fact, he hath directed you where to find them, without inquiring after him to be resolved about them. But if any body think it good manners to inquire into that which others would have kept secret; Yet I am sure it argues great want of good breeding (to say no more) to bespatter (as some have done) this and the other person whom they only conjecture to be the Author; Laying to their charge things that they know not. *Let me advise them to be more Civil; Since I am sure they*

do not yet know me, nor I believe, ever ſhall, unleſs I pleaſe; and ſince by diſturbing themſelves and others ſtill in this kind, they are like to reap nothing ſave their own further ſhame. I end with the great Counſel which Mr. Whittingham *long ago concluded a Letter of his withal* * Know before you judge, and believe not all flying tales; keep one ear open and report the beſt.

* Troubles at Franckfort, Printed, 1575.

April 15. 1669.

THe Reader may take notice that there is an Alteration made in this ſecond Edition of almoſt two pages in the firſt, 364. 365. The Author conceiving that thoſe words of the Book which he confuted, ſhould be otherwiſe conſtrued than he thought at firſt ſight, as was intimated in the Errata. But in ſtead of them, he hath now noted ſome other; very much deſerving to be cenſured.

IM-

IMPRIMATUR.

Tho. Tomkyns, *R. R^mo in Christo Patri ac Domino D^mo* Gilberto *Divina Providentia Archi-Ep.* Cant. *a Sacris Domesticis.*

20 DE 61

Apr. 24. 1669.
Ex Æd. Lambeth.

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A CONTINUATION of the *Friendly Debate.*

C. YOU are well met Neighbor, How do you?

N. C. Very well, *through Mercy.* Why do you ſigh?

C. To ſee you ſo far from mending your Schiſm, that you proceed to make it wider; and divide our very language. Why cannot you ſpeak as the reſt of your Neighbors, and ſay, *Well I thank God*? Is it a commendable thing to be *Singular* without any need? and to ſeparate from us even in your words and forms of ſpeech? Or is this a part of the *Language of Canaan* (ſo much talk't of in the late times) to be learnt of all thoſe, that will be accounted the *People of God*?

N. C. Take heed how you ſpeak againſt the *Iſrael of God.* They are a peculiar people, and muſt not do after the manner of the Nations.

C. What Nations? Do you take us to be all Heathens? Nay, ſuch Heathens from whom you are not only to *ſeparate* your ſelves, but utterly to *root out*?

N. C. You carry our meaning too far.

C. No farther than some of your Sect do, whom you have taught in a foolish and dangerous manner to imitate the Scripture Phrase, and to apply all that concerned *Israel* to Themselves; and all that concern'd the *seven accursed Nations*, or *Egypt* and *Babylon*, to their Neighbors.

N. C. I am not one of those; but I and many others, when we are askt about our welfare, dare not speak as you do, left we should *take Gods name in Vain*: of which you know *Israel* was to be very careful.

C. Is it to no purpose then to thank God for our own and our Families health? Or to pray God would be with our Friend when we meet or part with him? Perhaps you think that *Boaz* took Gods name in vain, when according to the Custome in *Israel*, he said to his Reapers. *the Lord be with you*: and that they were Offenders for replying, *the Lord bless thee.* I doubt ere long you will refuse to say upon occasion, *GOD SAVE THE KING*, for fear of taking Gods name in Vain.

N. C. Not so. We can use such words when we are very serious, but not commonly.

C. You made me believe, the last time we talk't together, that you were *commonly*, if not *always*, Serious. But now it seems the world is altered with you.

N. C. We are afraid you are not Serious; but use these words so carelesly that you break the *Third Commandment*: upon which account we would teach you to refrain them.

C. You are excellent Interpreters of Holy Scripture! What a rare Comment should we have upon it, if all your Expositions were but gathered and put together? As you find words now used in common talk, so they sound to your fancy there: And this makes you take it so oft into your mouths in vain; I mean besides its purpose and intention. Alas! that you should be no better instructed

ſtructed than generally to entertain this conceit, that a man breaks the *third Commandment*, if he mention the Name of God, without lifting up his Eyes, clapping his Hand on his Breaſt, or ſome ſignification of Devotion! This abſurd Fancy I have heard ſome alledge as a Reaſon why they would not let their Children ask them Bleſſing; *i.e.* deſire them to pray to God for them: And others have made this the cauſe why they would not teach them their Catechiſm, nor any Prayers, leſt they ſhould take Gods Name in vain; that is, in their ſenſe, make mention of it, and not mind what they ſay.

N. C. I do not approve of ſuch Opinions as theſe.

C. If you did, you would condemn your ſelf many hundred times in a Day. For how oft do you tell us in common diſcourſe, of *the People of God*, and *the things of God*, and *the Ordinance of God*, not minding that you mention his Name. Nay how many times have we heard you ſay in your Prayers, O LORD, O GOD (ſometimes thrice in one ſentence) when we have great reaſon to think you did not know whether you uſed it ſo oft or no. Now, which will you ſay? That you ſinned in this; or that it is ſufficient to have an habitual Reverence toward Almighty God, and never to uſe his Name in an irreverent manner; though we do not alwayes actually attend when we uſe it?

N. C. I have not conſidered this; but was alway bred in a Belief that we break the *Third Commandment* when we uſe Gods name in common talk; and that's the Reaſon I did not anſwer you after the uſual manner.

C. It's well if you be not more careful to keep the Commandment in the *Phraſe-ſenſe*, than in its proper and Principal meaning.

N. C. How now? muſt we be beholden to you to invent a new word for us?

C. It cannot be new to you ſure, who are ſo well verſed

in a Divinity that conſiſts, in a manner, wholly of Phraſes, and ſetting them aſide, hath little or nothing in it, upon which account it may well be called, *Phraſe-Divinity*.

N. C. You will never leave your Pleaſantneſs. Pray talk more gravely, and explain your ſelf.

C. I'le tell you then what I mean. There are many I obſerve, who have been very ſcrupulous about the Third Commandment, and careful to keep it, as the words are vulgarly uſed in our language now a-dayes; who have made no Conſcience at all of it, at leaſt notoriouſly broken it, according to the true import of the Words among the *Hebrews*. For, as I have been taught, when *Moſes* ſaid, *Thou ſhalt not take the Name of the Lord thy God in vain*, &c. His meaning was; that no man ſhould dare to call God to witneſs any thing he ſpoke, and yet utter a falſhood, or not do according to his promiſe. If he were ſo prophane, he aſſures him that God who was *Witneſs* to what he ſaid, would alſo be his *Judg*, and by no means acquit him. Now how oft you have broken the Commandment in this, which is the main ſenſe; while you have been very ſtrict to keep it in the other, I need not tell you.

N. C. You muſt tell me; or elſe I muſt tell you that you are like the *Devil*, *a falſe accuſer of the Brethren*.

C. Your Miniſters can tell you a great deal better than I, who were wont to complain of this as one of the moſt grievous ſins of the times; that ſo many had *forſworn themſelves by breaking their Solemn League and Covenant*. You covenanted, for inſtance, to extirpate *Hereſy and Schiſm*; and ſuch great diligence was uſed in this point, that they grew faſter, and to a greater height than ever had been known among us. So Mr. *Caſe* tells the *Parliament* in his *Thanks-giving Sermon* for the taking of *Cheſter* p. 25. And asks them *how it comes to paſs that theſe abound more than ever they did, and that under their Noſes? There is ſuch a numerous increaſe* (ſaith he) *of*

Errors

Errors and Hereſies, as I bluſh to repeat what ſome have affirmed, namely, that there are no leſs than an hundred and fourſcore ſeveral Hereſies propagated and ſpred in this Neighboring City. And many of ſuch a Nature, as that I may truly ſay, in CALVIN'S language, the Errors and innovations under which we groaned of late years (He means under the Biſhops) *were but tollerable triſles, childrens play, compared with theſe damnable Doctrines, Doctrines of Devils.* Nor is he alone in theſe complaints, but Mr. *Edwards* * craves leave to be free with them, and to tell them that Sects had been growing ever ſince the firſt year of their ſitting; and every year increaſed more and more. No ſooner had they put down the *Common-Prayer*, but down went the *Scriptures* themſelves together with it, which many among us (ſaith he) ſlight and blaſpheme. The Images of the *Trinity*, *Chriſt*, *Virgin Mary*, and the *Apoſtles* were ordered to be broken down; and at the next ſtroke there were thoſe that overthrew the *Doctrine* of the Trinity, oppoſed the *Divinity* of Chriſt, ſpoke *Evil* of the Virgin *Mary*, ſlighted all the Apoſtles. The Parliament caſt out the *Ceremonies* in the Sacraments, the *Croſs* and *Kneeling*; and then the People in many places caſt out the *Sacraments themſelves*; Baptiſm and the Lords Supper. The one took away *Saints dayes*, and ſome of the other made nothing of the *Lords-day*. The ſuperfluous maintenance as he calls it, of Biſhops and Deans being cut off, immediately the neceſſary ſetled maintenance of all Miniſters was cryed down and denyed too. Nay the Biſhops & their Officers being gone, there were many that would have thrown away all Miniſters after them. A great deal more you may find there to the ſame purpoſe if you have a mind; but he ſeems to ſum up all in this; *the Fourth Commandment was taken away in the Biſhops dayes* (ſo he is pleaſed to calumni-

* Epiſt. Ded. to both Houſes before his Gangræna, 1. part.

ate them) *but now we have all ten Commandments taken away at once by the Antinomians, yea all Faith and the Gospel denyed by the Seekers.* He would have inserted this clause sure, if he durst; *the Third Commandment is now taken away by the Parliament.* For I pray you, my good Friend, what remembrance had they of the dreadful name of God, to whom they had lifted up their hands? What a trifle was that sacred Oath now accounted? *That water of life which* (as Mr. *Case* fancied *) *had kept all the Nation from giving up the ghost*, was dead it self; and had not the least spirit remaining in it, to quicken these *Covenanters* to extirpate Heresies. Nor would all the expostulations of their Ministers put any life into them: But as these complainers had violated other obligations in taking that *Covenant*; so now their Masters set it at naught, and, to serve the ends of State, continued to connive at those things which they promised to root out. For a great while after this, I find no less than three of your Divines (in their Epistle to the Reader before Mr. *Poole's* book against *Biddle*) renew their Complaints, *that the whole body of Socinianism which walkt only in the Dark, and in Latin, in the Bishops time, was now translated into English. Many bold Factors for those Blasphemies which in those times durst not appear, disseminating now their Heresies without fear, both publickly and from house to house*: Which by the way may instruct you who are to be charged with a great part of the guilt and mischief of such Books as the *Sandy-Foundation* (*i.e.* the Doctrine of the Trinity) *Shaken*, and several others lately published. In short, this was a thing so notorious, that Mr. *Case* moves the Parliament (in that Thanksgiving Sermon p. 30.) that there might be a solemn fast to humble and afflict their Souls for *Covenant-violations, and wherein the Covenant might be renewed in a more solemn and serious manner with God.*

* Sermons about the Covenant, p. 66.

N.C. These

N. C. These were hot spirits, and might be too forward to charge the *Covenanters* with taking Gods name in vain when they were not guilty of it.

C. But you will not say that the greatest part of the *London-Ministers* were rash and heady. Now if you read their *Seasonable exhortation* to their respective Parishes, printed 1660. you will find, they complain of *the Odious scandals of those that profess themselves the People of God: particularly of their self-seeking under pretence of the publick good; and their unparallel'd breach of all civil and sacred Oaths and Covenants both to God and Men.*

N. C. This I confess is a sad story.

C. Consider then I beseech you; if these Leaders and great Professors were so guilty, what shall we think of the common People, who took the Covenant hand over head (as we say) being totally ignorant of several things to which they swore: nay were taught by Mr. *Case* (in his Sermons about the Covenant *p.* 41.) *to take it, though they did not understand it?*

N. C. I cannot believe you.

C. Go to the Book then and believe your own Eyes. There you will find he alledges the Example of *Josiah* for it, who renewed the Covenant when he was a Child; and of *Nehemiah* who made the Women and Children do the like. He was sensible indeed, that there is a great difference between that which was *Divine*, and this which was but the *Device of men*; and therefore would perswade them that they were bound no further by this Oath, than they should find the things contained in it to be *according to the Word of God.* But it is plain, I shew'd you the last time, the Parliament did not allow any Body to expound the Covenant but themselves. And beside this, they sware without any limitation to preserve things as they stood in the *Church of Scotland*, where for any thing they knew, there might be as absolute a

Tyranny, as is exercised under the Papacy. Nay, in *Scotland* it self, there were some who argued so strongly against the Covenant, that a Jolly man I have read of, was driven to such straits at last, as he had nothing to say but this, *That they must deny Learning and Reason, and help Christ a Lift.* If you will give me leave, I'le tell you something worse than this.

Mr. Andr. Cant.

N. C. How is it possible?

C. There were some that in plain terms pleaded Religion for the breaking of the Covenant: So that (contrary to Mr. *Nye*'s Exhortation I told you of) with them there was *Yea*, and *Nay*. *J. Lilburn* for instance, in *his Englands Birth-wright p.* 29. saith, that *the Covenant is impossible to be kept, and that the Framers and Makers of it have run into wilful perjury. Nay, he calls it; This Make-bate, persecuting, soul-destroying, England dividing and undoing Covenant.* With whom you may joyn Mr. *J. Goodwin*, who tells us (in his 12. Cautions *p.* 4.) *that to violate an abominable and accursed Oath* (speaking with reference to this Covenant) *out of Conscience to God, is an holy and a blessed perjury.*

See Mr. Bellamy's Vindic. of the City Remonstr. 26. May, 1646.

N. C. Now I hope you have done.

C. It ought not to be forgot, that this *Covenant* was contrary to your *Solemn Protestation*, taken first by both Houses of Parliament, wherein they promised *to defend the true reformed Protestant Religion, expressed in the Doctrine of the Church of England.* Did they not?

N. C. Yes.

C. Why then did your Ministers perswade them to enter into this *New Oath*, which was so contrary to some Articles of our Churches Doctrine?

N. C. They explain'd themselves as I remember, before they Covenanted, and told us what they meant

meant by the Doctrine of the Church of *England*.

C. Very good. And was it not finely done, that after the Members of both Houſes had taken the *Proteſtation*, ſo as I now ſaid, the Houſe of Commons alone ſhould make a *Declaration*, that by thoſe words [*the Doctrine of the Church of* England] was intended only ſo much of it, as was oppoſite to Popery and Popiſh Innovation, and ſhould not be extended to the maintenance of the Diſcipline and Government? And then that under this Explication publiſhed only by the *Commons* and never aſſented to by the *Peers*, this Proteſtation was impoſed on the Kingdom, and all that would not take it declared unfit to bear office in Church or Commonwealth? What is there to be ſaid, I beſeech you, to excuſe theſe ſtrange proceedings. Firſt, both Houſes ſwear to plain words. Then one Houſe claps an interpretation on them. And after that, they alone ſo far intrench upon the Peoples Liberties (which they were bound to maintain) as to impoſe this *Proteſtation* upon them without conſent of Parliament: and that under a heavy penalty on thoſe that ſhould not comply with them. All this is no leſs than a *Demonſtration*, methinks, that too many of you (for we will not condemn all) have been too forward to take Gods name in vain; at leaſt to ingage your ſelves in Oaths and Vows haſtily and raſhly. And withall it ſhews that you were of that impoſing Spirit which you now complain of: and that Religion was more pretended than truly aim'd at: And, laſtly, that you were ſo vainly confident of your favour with God, that you could take his name into your mouths backward and forward, and never bluſh; ſo you did but look demurely, and expreſs much reverence to it in common talk. All which I proteſt, is ſpoken to no other purpoſe but to humble you; and to ſhew that you unjuſtly uſurp the name of the *moſt Religious People, the moſt conſcientious*, and

and the most fearful of offending God, that are in the Nation: and that you abuse the simple, when you make them believe that you are the *Pillars* upon which the Kingdoms welfare stands; for whose sake alone it is, that we were not made long ago *like Sodom and Gomorrah*. For it is manifest you have involv'd the people in abundance of guilt; and made Religion vile in their eyes, and helpt to bring the name of God, which you have taken so oft in vain, into great contempt.

N. C. This is not a place to talk in.

C. You say right: otherwise I should have told you of a fresh guilt of this kind. For I am informed some have set up Schools for the instructing Youth in Logick and Philosophy; directly contrary to the Oath they took in the University. But I am run beside my intention in this discourse: having told you, I remember, it would be in vain to dispute any more; and therefore desired, when we met again, the time might be spent to other purposes.

N. C. I have not forgot it. But if you will go in here, we will not wrangle at all, but only talk fairly, as loving Friends, of some matters in which you are concerned.

C. I suppose it is about our old business, and then you had better consider of what I have said already. If that will not move you, I have little hope to do any good upon you.

N. C. You are a strange man. When I had no great mind to be troubled with your Discourse, then you would never have done. And now that I am earnest to be satisfied in some things, you hang back and have nothing to say. Methinks you might be willing, at least, to receive an account of my Thoughts concerning our late Debate.

C. Have you then considered what I said, as you promised you would?

N. C. Yes that I have. And being somewhat stagger'd with

with it, I thought good to consult with some Christian friends, and hear their Opinion, which I prefer before my own.

C. And what was the issue?

N. C. I perceive they are generally offended at you to a high degree.

C. So were the Scribes and Pharisees at our Saviour. And for any thing I know both upon the same score, because you are plainly told of your faults. This nettles and vexes you at the heart: only to hide and conceal your secret anger; you call it by another name, and say you are offended.

N. C. No they are not angry with those who give them a private reproof, but to print a book against them, what can it intend, but mischief?

C. Now I guess at their meaning. Their offence is of the same nature with that which Mr. *Edwards* saith the Sectaries took at his *Gangræna*, * *Because it hinders their making Proselytes, and so for want of growing up to such a number as they design and hope for, they may miss of a Toleration, and so in the issue a Domination, which is so much sought for by them.*

N. C. They mean the same that the Apostle doth, who requires us to *give no offence neither to the Jews, nor to the Greeks, nor to the Church of God.* 1 Cor. 10. 32.

C. By your favour Sir, Saint *Paul* and you have not the same meaning: as you might have learnt long ago (if you did not converse more with your frivolous writers, than those who have some sense in them) from your great Champion Mr. *Cartwright*. He tells you expressly that by *offence* the Apostle doth not intend, *that which displeaseth, or discontents*, but that whereby occasion is given to any of transgressing against the Laws of God. For he is treating of eating things offered to Idols even in the Temples of Idols, or in the presence of such

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as were indangered thereby: The Gentiles being hardned in their Idolatry, the Jews provoked againſt Chriſtianity, and ſome Chriſtians drawn by ſuch examples to follow them doubtingly. Take now the Word in this proper ſenſe, and I ſhall be cleared from this imputation; and you your ſelves condemned for looking no better to your feet, that they go not awry.

N. C. How ſo?

C. It is the very deſign of my Book to keep you from falling into ſin any more: and to direct you to ſuch a Courſe that you may not break the Laws of God again your ſelves; nor caſt ſuch a ſtumbling-block before others, that they take occaſion to break them too. If any have miſinterpreted my meaning, or out of anger and vexation grown worſe and more audaciouſly violent by my writing, they muſt bear the blame which they would throw upon me. Nay, a far greater blame, for they both *take* Offence, when none was given, and they notoriouſly *give* Offence to others, whom I would have kept from offending.

N. C. They will believe both alike; that you meant to take away Offences, and that they lay any in the peoples way.

C. That is; they ſeldom believe any good of others, or any ill of themſelves. But I do not beg your belief, for it is manifeſt to any unprejudiced reaſon, that the Book was ſent abroad on no other Errand, than to remove ſtumbling blocks out of every bodies way; eſpecially your Schiſm which is the greateſt of all. And if notwithſtanding, you be ſcandalized, and confidently affirm it were better to forbear ſuch writings, you ſhall be judged out of the mouths of ſome of the old and better *Nonconformiſts:* Who tell their Brethren of *New-England* (and I ſay the ſame to you) when they would have had them forbear to read the Common-Prayer becauſe of the

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ſcandal it gave to ſome; *It is a ſcandal taken and not given, and by forbearing, we ſhall offend you the more, if to confirm men in error be to ſcandalize them; yea we ſhall prejudice the Truth; and it might be an occaſion to beget needleſs ſcruples in others, and draw men ignorantly from the fellowſhip of the Saints and the holy Ordinances of God, and ſtrengthen them who by your own confeſſion, are run too far into Schiſm already.*

N. C. Whoſe words are theſe?

C. You may find them *p.* 16. in the *Reply* made 1640. by many Miniſters in *Old-England*, to the *Anſwer* which their *N. E.* Brethren gave to their enquiry about 9. poſitions in the year 1637. And I would to God your Miniſters would lay them to heart, and no longer continue to harden their Followers in Schiſm, by forbearing the uſe of that which they know is lawful. Remember I beſeech you the famous obſervation of a great Author, * that *Hereſies and Schiſms are of all other the greateſt ſcandals, yea, more than the corruption of manners. For as in the natural Body a Wound or Solution of continuity is worſe than a corrupt Humour; ſo it is in the Spiritual. Nothing doth ſo much keep men from the Church, and drive men out of it, as breach of Unity.* One of his Reaſons is, becauſe *every Sect hath a divers poſture, or cringe by themſelves, which cannot but move deriſion in worldlings and depraved Politicks, who are apt to contemn holy things.* It is poſſible you may think, for you are very cenſorious, that he was no better than one of thoſe depraved perſons, and ſo take no heed to his words. Let me remember you therefore, that there was a time when the *Presbyterians* applauded this obſervation, and laboured to ſerve themſelves of it. For I find it cited in a Book call'd *Wholſome Severity reconciled with Chriſtian Liberty*, licenſed by Mr. *Cranford* 1644. where the Author likewiſe ſayes, that

* Lord Bacon Eſſay of Unity in Religion.

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the experience of former times makes us so wise, as to fore-see that Heresie and Schism tend to the breach of the Civil peace, and to a rupture in the State as well as the Church. Of which he gives many instances, especially the *Donatists* in *Africk*, and the *Anabaptists* in *Germany*. But now it seems you are grown stark blind; and whereas you had a foresight in times past, at present you cannot or will not see what is before your eyes ——

N. C. I told you I would not enter into long disputes with you. But I am heartily sorry that you have so much *grieved all the Godly.*

C. You still persist in your old Uncharitableness, Pride, and high esteem of your selves above all others. Or if you mean, only all the Godly of your way, yet you are guilty of great partiality; in taking a liberty which you will not give. For you say what you list against that way, wherein so many good people among us truly serve God, and make it ungodliness in us to say any thing against yours. Pray give me a reason, when you have duly consider'd it, of this unequal dealing. You speak and write against the *Bishops*, *Common-Prayer*, the *Ceremonies*; nay many of you openly revile them to the just grief of our People, and all this with a reputation of great Godliness: But we must sow up our mouths, and not say a word against you and your devices; or else be accounted ungodly and prophane, nay it is well if we escape the brand of Atheism. What is this, but to imitate those Hucksters, who have double weights and ballances, one for buying, another for selling? To have one measure for your selves, and another for all other folk?

N. C. I do not approve of this.

C. But you side with those that play these tricks. And besides, you that are so loth to be *grieved* in the vulgar meaning of the words make light of grieving others in

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the proper ſenſe of it. For you have ſo ſorely galled and wounded many by your practices, that the Anguiſh hath been ſuch as (according to the Obſervation now named) to thruſt ſome back who were coming to us, and drive others out, who were among us. The Reproaches, I mean, which you have caſt upon our Church, the diviſions you have made, the confuſion you have been Authors of, have been ſuch thorns in ſome mens way, that when they were juſt at the door of our Church they have drawn back their foot and faln back to the *Popiſh Religion*. Of this I have good evidence; and ſuch as you dare not queſtion of the other; that ſome have taken ſuch diſtaſt at the ſtate of things among us, as to turn aſide out of the right way, into the by-paths of Romiſh Superſtition and Idolatry. Witneſs the *Seaſonable Exhortation* of a great number of the *London*-Miniſters, who tell us *p.* 10. *That ſome are faln from the Truth which they ſaw ſo much deſpiſed, and backſlidden to Popery, as the only Religion, in their opinion, wherein Unity and Order is maintained.* And a little after, *p.* 16. they ſay, *they are afraid leſt too many may be too well conceited of that Religion finding* Rome *juſtified by* Englands *Confuſion, as* Sodom *was by* Iſraels *ſin.* You may ſay perhaps, according to your uſual manner, that all theſe were wicked. But this is not ſo eaſily proved, as peremptorily ſaid. And there want not good reaſons to make us think, that ſeveral well diſpoſed perſons, by occaſion of this Schiſm and the Scorn caſt upon our Governors and Divine Service, which accompanies it; have forſaken our Communion, and gone thither where they heard there was more Unity, Order, and reverence to Authority.

N. C. Our Miniſters are as much againſt thoſe, who revile your Worſhip and Service, or do not reverence Authority, as you can be.

C. How doth that appear? There is nothing more

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frequent with such as Mr. *Bridge*, than to teach the people that our way of *Worship* and Church Government is Antichristian. Read but the 5. of his *Ten Sermons* p. 370. and you will see I do not bely him. Or, for more full satisfaction, I refer you to another Book of his called *Seasonable Truths in Evil Times* *, where you may find him instructing them too plainly (*p.* 118.) that such as he have their *Orders to preach or prophesy from Jesus Christ himself*; but Others (by whom he can mean none but our Ministers) *have their Orders and power from Men, from Prelates, from the Beast*: for these are all one in his language. Nay more than this, he teaches the poorest, weakest man or woman *to go to Jesus Christ for a power to Prophesy*: remembring them what one *Alice Driver* said in *Queen Mary*'s daies, *I'le set my foot against the foot of the proudest Prelate of them all, in the cause of Jesus Christ.* And therefore *why should you not go to Christ*, says he, *and lay your selves flat upon the Promise, and say to him, O Lord, I am a poor weak creature, I fear I shall never be able to bear my Testimony; but thou hast said, I will give power to my two witnesses, and I am one of thy witnesses: Now then O Lord, give power to me*, &c. By which you may judge what he thinks of those *Magistrates* that uphold our Worship and Orders, and allow no such *weak creatures* as his silly credulous followers, to commence *Prophets* and *Propheteſſes*, when ever they shall fancy that Jesus Christ himself hath given them *Power* and *Orders* to preach, and whether they be the *Godly Magistrates* or no, *Gods anointed ones*, whom he speaks of *p.* 110.

* Newly Printed, 1668.

N. C. Those that I am acquainted with al dislike his boldness as much as your self.

C. If the rest of your Ministers have such an hearty abhorrence, as I have, of those that cast dirt even in the face of Authority it self, let them shew it by some means

means or other. Why do they not petition *his Majesty* now as some of your Churches did the *late Protector* not many years ago, that he would chastise such Persons as these?

N. C. I remember no such thing.

C. But I do; and you shall find it in the address presented to *Richard Cromwel* from the County of *Northampton*. There, after many high commendations of his Father (whom they *call the light of their eyes, and the breath of their Nostrils*) and great expressions of joy that he had left him to them *as a most choise Legacy*, they desire *he would shew tenderness toward the name of God against the bold Blasphemers of his Magistracy, Defamers of his sacred Ordinances, Seducers from Truth, Corrupters of his Worship.* And then, *that he would exercise just severity against despisers of Dignities, and revilers of Authority, whose unhallowed Tongues (set on fire from hell) spare not to flash out their insolent reproaches and impious execrations against his Fathers Sepulchre, and his own throne.* But I consider that in those daies it was their concernment to have *despisers and revilers* punisht; Now they serve the Cause, and help to disgrace the present establishment: which is the reason, I suppose, that all the Churches are so mute in this matter.

N. C. You take the Liberty to say what you list; but let me say little or nothing: And when you have done, you write a *Dialogue* between *Your self* and a *Non-conformist*; in which you make him speak just what you think good and no more. Is this fair dealing?

C. Where did you get the sole privilege of writing Dialogues? You imagine, perhaps, we have forgot those that you entertain'd the people withal some years ago; but our memories are not yet so slippery. I call to mind, for instance, the Dialogue between a *Countrey-Gentleman* and a *minister of the Word* about the Common-Prayer, answered by Authority 1641. And another between a

Loyaliſt, and a *Royaliſt*, about our Civil Liberties, *an.* 1644. The firſt of theſe I can ſcarce forget, if I would; the Author of it (Mr. *Lewes Hughes*) imparting to me, ſuch an extraordinary piece of Learning as this, that *Kyrieleeſon* is a word compounded of *Hebrew* and *Greek*, ſignifying in *Engliſh*, Lord have mercy upon us. He furniſht me alſo with a memorable reaſon, why the *Maſs-Book* leaves out the *Doxology* at the end of the Lords Prayer; *becauſe the Pope*, ſaies he, *will have none of his Church, neither Prieſt nor People, to give ſo much honour and glory to God.* Which he was ſo well conceited of, that he repeats it twice within the compaſs of a few leaves. This good man, I ſometimes fancy, would have been a choſen inſtrument, and done marvelous well, to write a RATIONALE of the *Directory*. In which he might have told us, that RATIONALE was a word compounded of *Latin* and *Engliſh*, ſignifying, *All Reaſon*. And inform'd us, in particular, that the cauſe why the Aſſembly left it to mens liberty, to leave out the whole Lords Prayer if they pleaſed, was only this, *that all their Church might give all honour and glory to Jeſus Chriſt.* So I ſuppoſe his *Affection* would have made him ſay; though if he had followed his *Reaſon* it would have led him to this; *that as the Pope left out ſome of it becauſe he would not do our Saviour ſo much honour: ſo they permitted men to leave out all, that every man might do him as little honour as he pleaſed.*

N. C. You cannot for your life forbear to lead me now and then to ſome mirth.

C. I intended only to repreſent how your Miniſters ſometime abuſe themſelves, more than any of us ever did. As for my ſelf, I am not conſcious of the leaſt abuſe I have put upon you; nor that I have made you ſay any thing but what your people are wont to talk. Certain I am that all the wit your Party hath, ſhall never be able to find any ſuch Abſurdity in my Book, as that Dialogue againſt

againſt the *Common-Prayer* is guilty of; where the *Miniſter* makes the *Gentleman* preſently confeſs it to be full of *Popiſh Errors*; and to appoint *horrible Blaſphemies*, and *lying Fables* to be read to the People. Nay, makes him cry out almoſt, almoſt as ſoon as they had begun their Diſcourſe. *O horrible! How have the Biſhops deluded King* Edward *the Sixth*, *Queen* Elizabeth, *King* James, *and our gracious King* Charles, *and the whole State; and made them believe there was nothing in the Service-Book that is amiſs, or any way contrary to the Word? God Almighty deliver us from them.* I ſhould bluſh to the end of my life, if after our whole debate I had concluded, as this man begun. But this is the way of thoſe Sots that talk as if they were infallible, and would bear all before them by their bare word; nay, take it very ill if you be not converted, as ſoon as they open their mouth. *Pythagoras* is reviv'd in ſome of you; and Mr. *ſuch a one ſaid it*, is of as good Authority, as the beſt proof in the world.

N. C. This was ſome ignorant Zealot, I believe.

C. So one would think; and yet he had ſo good an opinion of himſelf, that he thought ſuch Works as theſe fit for the eyes of the *High Court of Parliament*. To whom I find he preſented *Certain Grievances* an. 1640. of the very ſame import with this goodly Dialogue, but ſo abſurdly ſlanderous, that you cannot but be aſtoniſh'd at his brutiſh ſtupidity. For there he tells them (as he doth the *Gentleman* at the concluſion of their Conference) that the Biſhops have appointed ſome portions of Scripture to be read on certain dayes and omitted others, *on purpoſe to pervert the meaning of Chriſt, and to keep weak Chriſtians in blindneſs.*

The whole Book of *Canticles* for inſtance, is never appointed to be read; *that the People* (as he will have it) *may not be able to ſee the ardent Love and affection of Chriſt toward his Spouſe, the Elect*: and they *thereby be ſtirred*

up to love Christ, and be truly zealous for his Glory. Nay, if you believe him, the Books of the *Kings*, (all save the 8 first chapters) *and the Chronicles were forbid, because they shew that Godly Kings did ever love Gods true Prophets, and did hearken to them, and were zealous of maintaining true Religion, and suppressing Idolatry.* In which words he discovered the very grounds of their quarrel with the King, *viz.* that he did not take such great *Seers* as himself into his bosom; and suffer them to guide his Conscience, as if they were of the *Privy-Council of Heaven.* But he discovered withal how little esteem he for his part, merited: Or rather how well he deserved to be stigmatiz'd and branded in the forehead, as one, (to speak in his own language) *that was a false-Prophet, Prophesying lyes.* For was there ever any man before this so impudent, as to put a Libel of this Nature against his spiritual Fathers and Governors, into the hands of the Highest Court of the Kingdom? Did any of the *Priests or Prophets of Baal* think you, ever help themselves and their cause by such invectives against the Prophets of the Lord? For my part, I am of the mind, that the Devil himself would be hard put to't, to invent more bold and malicious Slanders than these of this mans forging; who wanted nothing but *wit* to make him like that *Father of Lyes.* And yet, I suppose, he passed for a *Godly man*, a *precious Servant of Jesus Christ*, a *Faithful Minister of the Lord*: Nay, was cherished and incouraged as one of *Gods Prophets*; who had told them things that could be known no wayes, but by a Revelation His Book also, no doubt, found wonderful acceptance, though it was stuft with so much Ignorance and railing. The people read it with a blind Devotion, just as he was transported with so blind a Passion, as to accuse our Church of that, which all that had eyes must needs acquit it of. For both the Books of the *Kings* were Appointed to be read intirely in the later end of *April*, and

and in *May*. As for the *Chronicles*, they being little more than a Repetition of what was writ before, might well be left to our private Reading; together with some other Books, not easy to be understood without great Labour and long Meditation.

N. C. I wish you would dismiss this man, for he hath given us both too much trouble.

C. Your people would not, when time was, so easily lay his Book out of their hands, as I am able to prove. But let him go; together with all the Crew of Revilers that were before him. For you must know there were *Dialogue-writers* of the same Stamp in the dayes of your Fore-fathers. In one of which Books, called the *Dialogue of White Devils*, the Author expressly tells us, *that if Princes hinder the bringing in of their Disciples, they are Tyrants; and may be deposed by their Subjects.* A Doctrine which with all your reading in the Books of the *Kings* and the *Chronicles* you will no where find justified. For the people were better taught than to go about to depose those that did not favour the Lords Prophets. I know you all disclaim this principle; and I verily believe many of you abhor it: but I mention it to let you see what the Maximes of some of your Predecessors, imboldned some of their Posterity to do. For this purpose I could relate strange passages out of some Books esteemed by your Party; which would verify the censure of the Bishop of *Down* and *Conner* * upon the Title of the Dialogue now named. Which he saith was very fit for such mens Books; *for if ever there were* White Devils, *or Devils transformed into Angels of Light, it is in their persons who under the pretence of Sanctity, labour to bring in all manner of Disorder into the Church, and confusion into the Common wealth.* But you have no mind we should remember any thing that is past; that so you may the more

* In his Visitation speech at Lisnegarvy, 1638. publish'd by Authority.

more confidently fill the world with loud clamors, as if there never were such doings, as now. Else you might know there was another Dialogue in Queen *Elizabeths* dayes, between *Diotrephes* and S. *Paul*, in which the Discipline and its Favourers are magnified as *Apostolical*: but the Bishops of the Church of *England* made no better than so many proud *Diotrephes's*; nay so many *Devils*; and he of *Canterbury* (so they speak) is *Beelzebub*, even the Prince of the Devils.

N. C. Still you will have all the talk to your self, and I must hold my tongue. Pray give me leave to inlarge my self a while, for I am blam'd, I assure you, very much for saying so little in our last Conference.

C. Speak your mind.

N. C. I must ingeniously confess that we cannot accuse you of such speeches as these; but yet you shew your great malignity to us otherwayes. In particular it is very ill taken, that you make our Ministers guilty of breaking the *Oxford Act*, and the *Act against Conventicles*. For you make as if they were obliged to keep within that distance from this place which the Law prescribes, if they have not taken the Oath: And if they have; yet not to hold Assemblies (without Common-Prayer) especially in time of your Service. Now it is plain to us, that they are not obliged to keep these Laws, so as you would have them. Mark what I say; they do not refuse to obey them; only they cannot do it in your manner. There are two wayes I have heard them say sometimes, of obeying Laws; either by *doing* what they Command, or by *suffering* what they inflict. Now our Ministers are content to endure the penalties; chusing to satisfie the Laws that way, which is most convenient for themselves.

C. Have you done?

N. C. Yes.

C. Then

C. Then give me leave to tell you, I do not believe they are ſo well contented as you pretend. But if they be; they are no better obſervers of Laws than a Thief, who is content to be hang'd after he hath rob'd his neighbors. I doubt they are contented both alike, *i. e.* they hope to eſcape without puniſhment; and when they are laid hold on, they ſubmit becauſe they cannot help it. But when that's done, they are ſtill both alike under ſin; becauſe it is not the thiefs hanging, and your fine and impriſonment, which the Prince intends; but the doing that which he commands. If this be neglected, or you do contrary to his Laws; you offend God as well as your Prince, and are liable to be puniſht by both.

N. C. There is a wide difference in theſe things. For God you know requires we ſhould not ſteal; but he doth not lay ſuch Commands on us, as your Laws.

C. He requires you to obey the Magiſtrate; which your Apology plainly confeſſes, while you ſuppoſe he is ſufficiently obeyed if you ſuffer the penalties of his Laws. Which I muſt tell you, is a ridiculous fancie; and makes the Magiſtrate a moſt barbarous Tyrant; who is as well pleaſed, or takes himſelf to be as well obeyed, if his ſubjects be hang'd or broken on the Wheel after they have done a world of Miſchief; as if they had been honeſt and peaceable Members of the Common-wealth. Away with theſe *abſurd doctrines*: which ſuppoſe all Governors to puniſh the innocent; and all Subjects to obey meerly *for wrath* and not *for Conſcience ſake*. You had beſt go and correct St. *Paul*: or elſe correct your ſelves; believing that you are guilty of a ſin when you do not the things which a Law not contrary to God's, requires, or elſe the Magiſtrate could have no right to puniſh you: and that your Puniſhment alſo is not to free you from the guilt of the *Firſt* Fault; but to prevent a *Second*.

N. C. But this is not all they have to ſay for them-

ſelves. They are men of a tender Conſcience, whatever you think; and have a great regard to the commands of their Governors; nay think they ought to be obeyed for conſcience ſake ——

C. To what purpoſe then do they uſe the former ſhift?

N. C. Pray let me go on. They confeſs I ſay that Laws ſhould be kept; and yet they are are well aſſured they commit no ſin, in not keeping thoſe you ſpeak of ——

C. They are wonderful men.

N. C. For they are very confident it is his Majeſties pleaſure that they ſhould take this Liberty againſt the Laws.

C. Good Sir, take heed what you ſay. How come you to know his Majeſties Pleaſure? where did he whiſper it ſo ſoftly, that none could hear it but your ſelves?

N. C. I was going to tell you, if you would but be patient. We hold that ſince his Laws are not executed; it ſignifies his pleaſure to allow us this Liberty; and we eſteem it a ſufficient warrant for our preſent practice: Nay, a tacit Declaration that he doth not deſire the Laws ſhould be obeyed. And upon this account you are juſtly blamed, who being but a *private man* have expreſſed greater ſeverity againſt them than the *Magiſtrate himſelf*: for you have charged them with the guilt of Sin, when the Magiſtrate doth not ſo much as puniſh them. Do you not think the King can diſpenſe with us? and doth he not in effect give us a diſpenſation when his Laws are not executed? Why do you then diſallow, what he approves of? May not his Majeſty do what he thinks good? ——

C. I underſtand you well enough; and therefore theſe Repetitions are needleſs. But I would fain know what warrant they had when they firſt ventur'd to act contrary to thoſe Laws. What aſſu-

rance

rance had they, that it might be done without danger to themſelves, or diſlike to their Prince?

N. C. Indeed, I did not think of that.

C. If you cannot ſatisfie that Queſtion, you muſt acknowledge you have but ſpun a Cobweb in making this Excuſe. And confeſs in plain terms that when they broke the Ice, and firſt took this Boldneſs, they were Sinners: and now they make one ſin the Juſtification of another.

N. C. How ſo?

C. They firſt tried whether any notice would be taken of their abiding here, and of their cloſer meetings contrary to Law: and when they found there was none; then they ventured further, and opened their doors more confidently for all comers: and ſtill there being no notice taken of this licenſe they gave themſelves; now they make it an argument to juſtifie what they do, and would perſwade us it is as good, as if they had a licenſe from others for theſe unlawful practices. So I call them: for you muſt know further, that the *Non-execution of the Laws*, is no proof of his Majeſtie's pleaſure they ſhould not be obſerved. For it may be imputed to the negligence of his Officers and Miniſters in the diſcharge of their Duty. But if to ſerve your turn, you will ſay it is an argument of *his* will and not of *their* neglect; you muſt unavoidably ſerve ſome bodies turn beſides your own. In plain Engliſh you muſt affirm it is his pleaſure that the *Maſs* ſhould be ſaid, and the *Papiſts* ſhould take the ſame liberty and openneſs in the exerciſe of their Religion, that you do in yours. Nay, I do not ſee why all Drunkards, Swearers, and Blaſphemers may not think themſelves allowed in their crimes; becauſe little or no notice is taken of any of them. To which I may add, that ſeveral per-

persons who think the non-Execution of Laws is a warrant to you; yet find very much fault with your meetings in the time of our publick Assemblies: Which is void of all sense if your Reason be good; for there is no more notice taken of that, than of your meeting at other times. And yet it is demonstrable that the *not punishing* your meeting in time of Divine Service doth not signifie his Majestie's pleasure to allow it; and consequently *your not being punished*, can never signifie his pleasure to indulge you in other matters. For if from thence *you* can gather that he approves of what you do, then so may *we* if we list to do the same: And upon that ground may meet in little companies where we please, and leave our Churches quite empty. A thing, without all doubt, which his Majesty abhors to think of. You your selves have declared in times past, *that it is absurd to think, that Laws nay Ordinances of Parliament (even in matters of Religion) should not equally oblige all the subjects of one Kingdom.* If therefore the Laws oblige *us*, then they oblige *you*: If they do not oblige you, then they oblige not us neither. We are all alike either bound or free.

But to leave all these Considerations; there is something more remarkable me thinks in this case, that deserves to be remembred above any thing else. And truly I cannot but smile sometimes ——

N. C. Why what is the matter?

C. I was going to say (but the very thought of your odd humour hindred me a little) that I cannot but smile to my self when I call to mind, how you shift your *Principles* and change your *Maximes*, according to your Interest. There is no Weathercock more guided by the wind than You are by this. For it was a *Fundamental Maxime*, heretofore, I well remember, and obstinately maintained among your party, who now fawn and flatter; *That the Law is the Kings Superior*: *and that he*

hath

hath not ſo much power over it as to be its Supream Interpreter: That his Oath tyes him expreſly to obſerve it; and binds him to ſee it executed. Upon which ſcore all the Kingdom was filled with loud complaints about the *Non-execution of Laws, and of the Indulgences granted* to ſeveral perſons who offended againſt them. For *execution*, they ſaid, *was the Life of the Law, Whithout which it became vain and uſeleſs.* This was the bold Doctrine currant not many years ago, and he was held for a Malignant that did not believe it. But now on a ſudden we hear you ſing a new Song in praiſe of his Majeſties *gracious Indulgence* (for ſo you will call it) and withal you earneſtly deſire the Execution of Laws may ſtill be ſuſpended; that is, ly dead *and become vain and uſeleſs.* For which alteration, I can find no reaſon but this; that now the Indulgence is to your ſelves and then it was to other folk. Then alſo you thought your ſelves able to make the King bow to *you*; and now your Weakneſs forces You to worſhip *him.*

N. C. Where do you find any ſuch Maximes? For my part I have forgot them.

C. I can ſend you to ſeveral Books where you may refreſh your memory: particularly to the *Medicine for Malignants*; which tells you p. 25. *That the King hath not power over the Law, but the Law over the King.* But for your greater eaſe, I will only refer you to one ſmall Pamphlet called *Known Laws*: in which you ſhall not fail to meet with more than I have ſaid.

N. C. Theſe, I believe, were the Maximes of the *State-faction.*

C. I know no difference between Them and your Divines in this matter. I am ſure Mr. *Will. Bridges* (who differs from Mr. *Will. Bridge* as little as their Names do) makes none at all. In whom I find a paſſage ſo directly oppoſite to your preſent Opinions about the obligation of the *Oxford Act*, and declaring ſo fully the ſenſe of your Divines

Divines about the Kings Power, that I muſt crave leave to mention it.

N. C. I am content to hear it. But you muſt remember that theſe were but the Opinions of private perſons.

C. You are miſtaken. This man made an Anſwer (*publiſhed by Authority* 1644.) to a Book called the *Loyal Convert*, in which he tells the converted Gentleman, *that he ſpeaks illegally if he ſay the King can protect a Papiſt any way*. His reaſon is Univerſal, though his Inſtance be Particular; *for whom the Law Protects not, the King either cannot or ought not to protect*. No, he ought not, as he tells us, ſo much as to require the help of ſuch perſons to protect him. *For they ought only to be Tributaries, and to hold themſelves to their* UBI, *to their place*, Which words I would have you apply to that buſineſs which begat this Diſcourſe. I would fain know of your Divines how his Majeſties Power comes to be ſo variable at their pleaſure? Whence is it that He can diſpenſe with *your Reſidence* in the *UBI* or place to which you are by the Law confined, who could not diſpenſe at all *with others*, nor releaſe them (no not for his neceſſary aſſiſtance) from that place to which according to your Doctrine they were immoveably chain'd. The Law protects both alike; that is, not at all: what is the cauſe then that he can give *you* Protection, notwithſtanding the Law; and not *them*? Miſtake me not; it is the fartheſt thing from my thoughts to call in queſtion the extent of his Majeſties Supream Power. I only queſtion your *Principles*, who pretend to be no *Changelings*. Anſwer me this. If the King have a power to give an Indulgence and diſpenſe with the Law, why did you ſo rudely and barbarouſly clamour againſt him heretofore, and ſay the contrary? If he have not, why do you every where ſeek to juſtifie your ſelves in your

your illegal Practices, with a meer ſhaddow and fancy of his Indulgence?

N. C. There is a great diſtance of time between the one and the other, and they have changed their minds upon ſecond thoughts.

C. Very likely. And you believe alſo, that if *Presbytery* were in its height and Glory, his Majeſty might diſpence with the *Laws* of their making, as well as with his own: Do you not? Alas good man! you ſhall find, I doubt, to your coſt, if things were come to that paſs; that no Authority could remit the Rigour of them. For they have condemned all Diſpenſations and Licenſes, as Antichriſtian. Their Decrees are ſo ſacred, that as there lyes no appeal from their Courts, ſo none may take Authority to relaxate their Laws. For they take themſelves to ſit in Chriſts Tribunal Seat; and ſo their Laws are no more to be diſpenſed with than his.

But why do I inſiſt ſo long upon one thing, ſince there are ſo many inſtances of your windings and turnings as your *Intereſt* leads you? There was a time I remember, when the Parliament was magnified as the only *keepers of the Peoples Liberties*. We were told * *that we might not ſo much as imagine the Houſes could be injurious; or that a Committee ſhould have any private ends to miſtead them.*

* Obſervator on his Majeſties Anſwers 1642.

And therefore they could not ſit too long, nor prove a burden to the good people. But now you are quite in another ſtrain. There is no greater *grievance* than a Parliament. No more intollerable *miſchief* than their long Continuance. For which different judgment there is no reaſon, that I can ſee, but this; that then the Parliament was *for* you, and now it is *againſt* you. The time was alſo, as I told you before, when the *Commons* alone might impoſe a *Proteſtation* on all the Subjects, under the Pain of being incapable of any Office, if they refuſed

refuſed it. But now you will be free from all impoſition of this Nature: And an Oath enjoyn'd by the King and both the Houſes, under no ſeverer penalty than a ſmall Reſtraint, is look't upon as a grievous Oppreſſion. There are thoſe likewiſe that can remember when the *Commons* alone put out another Order about ſome of the affairs of Religion: But now a Law enacted by the Kings Authority, is thought an high invaſion of Chriſts Prerogative; and he muſt not meddle in matters of his Worſhip. The reaſon is; any thing may be done by any Body to advance your fancies, but nothing againſt them by no creature in the World. Nay, we have not forgotten the time when Mr. *Caſe* uſed this Argument among others to perſwade the People to take the Covenant; * *becauſe Antichriſt and his faction had proſper'd ſo much by entring into Covenants; therefore the People of God ſhould try what this way will do, which hath been ſo advantageous to the enemy. For God*, ſaid he, *may make uſe of that Stratagem to ruin their Kingdom, which they uſed to build it.* But now if any of us ſay, that the ſame Perſons have maintain'd a great reverence in the people to their Religion, by many Stately Ceremonies, ſplendid Veſtures, and Pompous Rites, and therefore we may hope to keep the Ordinances of God from contempt by a few ſolemn and grave Ceremonies, by decent habits, and ſuch rites and geſtures as may beſeem the dignity of our Religion; preſently you raiſe an out-cry againſt us, and the People are told, that we are *Popiſhly affected*, of *an Antichriſtian ſpirit*, and *imitate Idolaters*. For which I can aſſign no cauſe but this; that then the Argument was for *you*; and now it makes for *us*. And you are reſolved to ſerve your ſelves by all means, though it be by approving and anon rejecting the very ſame things.

* Sermons about the Covenant, p. 64.

If a thing like you well, it ſhall go very hard but you will

will find some Scripture for it. And if none speak plainly, you will torture and draw some or other to be on your side, and labour to prove that they signifie according to your meaning. But if a thing dislike you, then you ask for plain Scripture. Nothing will satisfie, unless we shew it you in expres terms. It is *Superstition*, *Will-worship*, any thing, but good, unless we produce a text in so many words to confirm it. Of the same shifting humour was the late *Army*, as appears by their unparaleld Story, which in brief is this. On the 20. of *April* 1653. they turn'd their *Masters*, whom they had long served, out of doors, as a company of *Self-Seekers*, who minded their own *private*, more than the *publick* Good. About six years after, *finding the good Spirit declining, which formerly appeared among them, in carrying on the great work* (those are their Canting expressions) *and the good old Cause it self become a reproach*: they were led to look back and examine the cause *of the Lords withdrawing his wonted presence from them*. And among other things they remembred what injuries they had done to the remnant of the long Parliament, and *that they were eminent asserters of that Cause, and had a special presence of God with them, and were signally blessed in that Work*. And therefore invited them by their Declaration of *May* 6. 1659. (in which you may find these things,) to come and sit again; *promising to yield their uttermost Assistance for their sitting in safety*. Would you not imagine now that they would for ever reverence these *Eminent*, these *Blessed* men? and that to oppose them in their *great Work*, would be, in their opinion, to *fight against God, to drive away the good Spirit, and to endeavour to destroy the Cause of God*? And yet it was not long before they were of another mind. They held themselves, for all this, to be *the greater Saints*, *the Army of the living God*; and so immutably setled in his favour that they should not lose it,

do

do they what they would. And therefore as ſoon as ever the Parliament refuſed to act according to their mind, they refuſed to yield their obedience. When they voted ſome of their Commiſſions void, and reſolved to govern the Army by Commiſſioners in ſtead of a Lieutenant General; theſe *late penitents* could ſee nothing of God any longer among them: The ſpecial Preſence of God vaniſhed and in a moment diſappeared. So that on the 13th. of the next *October*, they lockt up the doors of the Houſe, ſet themſelves once more above their Maſters; and in an inſolent manner *declared* all their Orders, Acts, pretended Acts, or Declarations (and all proceedings thereupon had or done) on* Munday *the* 10. *of that Month, and on* Tueſday, *and* Wedneſday *following, null and void to all intents and purpoſes, in as full and ample a manner as if they had been never done.* And immediately after, they pact the Men away after theſe Acts and Orders. Nay, this they did, notwithſtanding that they had ſtiled themſelves ſeveral times, but five dayes before this 10. of *October*, *Your faithful Servants the Army*; and profeſſed that *having diligently inquired into their hearts and wayes, they found nothing among them* but *faithfulneſs and integrity to the Parliament*; concluding their addreſs in this manner *that notwithſtanding all endeavours to the contrary, they would by the help of God, be found faithful to them.* Were not theſe *gallant fellows*? *Wonderful conſtant* to their Principles and Profeſſions? *Mightily overawed by the preſence of God*; *Single-hearted*, and *faithful to* their word? Yes, by all means, you muſt needs ſay; for of ſuch as theſe a great part of the *Churches of the Saints* is now compoſed. And faithful they were to themſelves; and that was enough. Conſtant to this principle, that they were alway in the right; and what would you have more?

* Declara. agreed at Wallingford Houſe, Octob. 27.

Humble Repreſent and Petit. Octob. 5.

more? They could *Cant* ſtill in Scripture language, and therefore God was not withdrawn from them. They could faſt and pray ſtill, and had a power to *turn even the Lords-day, into a day of Humiliation*; and therefore the Good Spirit had not forſaken them. They hated *Antichriſt*, that is *us*; and were reſolved to burn the fleſh of the Whore with fire, & ſo ſtill remained *the Army of the Lord of Hoſts*. For as if they had ſome ſuch work in hand as the Apoſtles had, they call upon all the Godly in the nation to ſay on their behalf, *who are ſufficient for theſe things?* and to cry aloud for them before the Throne of Grace, *that the Lord himſelf would appear, and carry on his work in their hand.* And great reaſon there was to expect it; ſince they had once more injur'd thoſe, who aſſerted his cauſe; and done that very thing, for which (as they ſaid,) he had before withdrawn his wonted preſence from them. O the *Impudent foreheads* of theſe Men! O the *Sottiſhneſs* of the People, that will be ſtill coſened by ſuch like *Canters*! Will you never open your eyes and ſee how vain their pretences to the Spirit are? Will you never be convinc'd of their preſumptuous Boaſtings, and empty Confidence? Will you ſtill believe that theſe men are highly illuminated, who call that darkneſs, which a little while ago was light; and then croſs themſelves again, and ſay no; it is but Darkneſs? Are theſe the men whom we muſt all follow; who run, we ſee, in an endleſs round of contradicting their own Profeſſions? or muſt we ſhut our eyes, and give them our hand that they may lead us whither they pleaſe? Muſt we forget all that is paſt, and believe they are now poſſeſt with an *infallible Spirit*? This is the thing no doubt, they deſire. We muſt reſign our belief to their Declarations. We muſt allow all their Reaſons and Excuſes, whatſoever they be, We muſt, at leaſt, ſuffer them to juſtifie themſelves by thoſe very things which they formerly condemn'd; and ſay here a

word. And then we love them; then we favour the people of God; then they have ſome hopes of us; and it's poſſible God may have mercy on us, though we be out of the way and do not follow them.

I know you will ſay, that ſuch as you, are none of the *Army-Saints*: that you condemn their Practices, and hate their leud pretences to Religion as a great ſcandal to it: All which I verily believe. But, let me tell you, the Army had a copy ſet them of unconſtancy and double dealing by thoſe men whom you admired. For there was a time when the Lords and Commons could ſee ſome good in the *Liturgy and Government of the Church* by Law eſtabliſhed. Nay more than that; they made a Declaration *, cauſed it to be printed and publiſhed in all Market Towns, *That they would take away nothing in the one or the other, but what ſhould be evil and juſtly offenſive, or at leaſt unneceſſary and burdenſome.* And yet when they had more power, they were of another mind. Every thing was offenſive, at leaſt unneceſſary and burdenſome; nothing would ſerve but taking away *all the Common-Prayer*; and plucking up *Epiſcopacy* by the very roots. The reaſon, I ſuppoſe, was, becauſe this became as neceſſary to promote their Deſigns in proceſs of time; as that Declaration was at the beginning. If they had reſted there, and gone no farther, they had loſt the hearts of the moſt ſpiritual; who would never have ſeen *ſuch a glorious anointing upon them from the Lord*, as now appeared. Now the very *fifth kingdom men*, could not but ſee it, and acknowledge it in Print: though it was not long before they alſo chang'd like all the reſt; and had loſt the ſight of this glory, being able to ſpy no *Unction* any where but upon themſelves. For they helpt to profane the Crown of theſe annointed ones, and caſt out the greateſt part of them, as if they were but ſcum and filth.

* April 9. 1642.

Beam of Light by Ch. Feak.

But

But I think it's beſt to trace your windings and turnings no further; for fear they lead us too far out of the way.

N. C. A good Reſolution. *Too much of one thing you know is good for nothing.*

C. True. And I think the firſt thing I ſaid about your pretences of a tacit Indulgence, is ſufficient to ſhew, that you are perfectly like men in danger of drowning, who catch hold indifferently of what comes next to hand; be it a naked Sword or an hot Iron.

N. C. Pray make an end of this: for you have quite tired me with your Diſcourſe. In which you have largely proved the truth of the common talk, that you are of a *harſh, nay a bitter and jeering Spirit*, and was in a cholerick mood when you wrote your Book.

C. Rather, they that ſay ſo, prove what I have been ſaying all this time that they blow hot and cold out of the ſame mouth; and condemn that in *others* which they allow, nay, praiſe in *themſelves*. For you ſhall hear them call that Salt and Smartneſs of wit in one whom they *love*; which is Bitterneſs and jeering in him whom they *hate*. And that paſſes for innocent Mirth and Pleaſantneſs in one of their party; which is Levity and Frothineſs in one of ours. Nay, it is Zeal for God and his cauſe if you aggravate the faults of other men, or raſhly charge and bring even a falſe Accuſation againſt your Betters: but it is malignity of Spirit, hatred of God and the power of Godlineſs, if we do but tell a plain and true ſtory of your miſcarriages. No man ever oppoſed you reſolutely, but you ſaid he rail'd. No man diſcovered your Partiality and other vices; but you complain'd of his Bitterneſs, and ſaid he was in a rage againſt you. If by this you meant nothing elſe, but that I write with ſome heat and earneſtneſs, I would confeſs it, and ſay it is not to be condemn'd. For who can contend coldly and without affection about thoſe things which he holds dear and precious? A Politick perſon indeed may write from his brain (as my *Lord*

Bacon I think obſerves) without any touch or ſenſe on his heart; as in a ſpeculation that pertains not to him: But a Feeling Chriſtian will expreſs in his words a Character, either of Zeal or Love; which you know are warm Paſſions. For my part, I think I have expreſſed both, but nothing at all of wrath and bitterneſs. And therefore, as to that cenſure which your Friends paſs on me, I believe he will ſpeak a great deal truer, that affirms the Authors of it were full of choller themſelves. Otherwaies, they could not but have diſcern'd a charitable ſpirit in my writing, and eaſily ſeen, that the Indignation I expreſſed againſt ſome vices, is ſuch as conſiſts with Chriſtian Meekneſs, and ought not to be condemn'd as an unmanly Paſſion. Do you not find that *Moſes was very wroth*, when Iſrael committed a great ſin? and yet his Meekneſs is commended above all other mens. And what think you of St. *Paul* when he calls the *Galatians* a *fooliſh* ſort of people: and plainly tells the *Corinthians* that he could as well uſe a Rod, as the Spirit of Meekneſs: and bids *Titus*, whom a little before he warn'd againſt raſh anger, to *rebuke* ſome perſons *ſharply*? Nay what think you of our *Saviour* himſelf? was not he angry at the hardneſs of the *Jews* heart? *Mark.* 3. 5. Was he in any fault when he ſaid to his Diſciples, *O fools and ſlow of heart to believe*? Undoubtedly I may ſincerely and heartily love you when I expreſs a juſt Indignation againſt you; and you may as heartily hate me, when you ſeem very gentle and kindly affected toward me. It is poſſible you may have met with this ſaying out of St. *Auſtin*, which is ordinarily cited by our Writers, and worth your conſideration. *It is ſo far from being true, that every one that is angry with others hates them; that ſometimes he who is not angry, is thereby convinced of bearing the greateſt hatred to them.* And this alſo. *I am not to account every one my Friend that ſpares and forbears me;*

nor

nor every one my enemy that ſeverely corrects and laſhes me. Beſides; there are ſome of ſuch a nature, that nothing but ſharp dealing will do them good. *They are like knotty Blocks, which require more Wedges, and harder blows alſo to drive them home. If he that undertakes* (ſaith Dr. *Corn. Burges**, once famous among you) *ſhall dally, and not ſtrike home with all his might, he ſhall find the Wedge about his ſhins.*

* Fire of the Sanct. uncovered.

They will rage the more confidently when they ſee he favours them: They will think he fears and ſtands in awe of them, and ſo flie in his face with the greater fury. I have never found any thing truer than this; that to ſpeak ſome men fair, is but to make them have a better opinion of themſelves. They never thank you for your gentle and tender uſage; for they imagine their Merit extorts it from you. Whatſoever Favour you ſhew them, it is not imputed to your *kindneſs*, but their own *deſervings*: and they perk up the higher in their own Conceit, becauſe you have ſuch regard to them. That they may know themſelves therefore; they muſt not be ſtroaked, but ſmitten; you muſt not gently jogg, but roughly ſhake them; if you intend to awaken them. If you would not have them ſooth themſelves up in their ſins; you muſt openly detect and diſcover them. If you would have them ſee the greatneſs of their Offences, you muſt boldly reprove them, and tear in pieces all their pretences and excuſes whereby they ſeek to hide them. And as long as you are truly charitable, and allow all that is good in them; they may ſee, if they be not perfectly blinded with a too fond Love of themſelves, that you are a *Friend* to them, though an *enemy* to their vices. For (to uſe the words of a famous Writer) as the coldeſt and fierceſt winds are obſerved to grow mild and gentle by paſſing through temperate Regions, ſo do ſevere & ſharp Reproofs pertake of the nature of him that gives them,

and loſe part of their Auſterity when they are managed with Prudence and charity.

It is a very good Old ſaying, *Love thy Neighbor, yet pull not down thy hedge.* We will be kind to you, but yet make you to know your Bounds. We will not ſuffer you to ingroſs to your party, the name and reputation of Godlineſs. You ſhall not paſs for the only nice and tender Conſcienc'd men, nor be thought more Conſcientious than you are. Nor will we ſuffer you if we can help it, to pull down the Fence that is about our Church; thoſe wiſe and wholſom Laws that are made for its Safety and Security. Too much *civility* to you, doth but make you *preſumptuous.* You only take Occaſion to grow more bold and licentious; if in ſome things we commend your ſtrictneſs, but wink at your faults. And therefore we muſt tell you your own (as we commonly ſpeak) and let the deluded people know, how Ignorant, how Superſtitious, how Defective you are in a great number of Chriſtian duties; whilſt you imagine your ſelves the moſt knowing, the moſt holy people in the world. If you be angry at this and call it bitterneſs, it is no more than I expected from many of you. *For a gall'd horſe,* I know, *loves not to be curried, and a guilty conſcience loves not to be reproved.* Let us go about the one or the other with never ſo much caution, they will be ſure to winch. Though the neceſſity be great and our charity much, it is all one; they have no mind to be touched. Now how neceſſary and ſeaſonable thoſe Inſtructions were that I gave you, I leave others to judge who are *impartial.* And as for the manner of delivering them; ſhew me any thing in my Book that bites, but only Truth; and I will knock out its teeth: Which if you think I have ſharpned too much; I aſſure you, it was only to give you a quicker ſenſe of your Errors. All the Salt you may fanſie in it, was intended only to *ſeaſon* you, but not to *fret* you at all.

N. C. You

N. C. You can make ſmooth and handſome Apologies for any thing. But ſtudy as long as you will to blanch the the matter, they will believe your tooth is black: and that your voice indeed may be the voice of *Jacob*, but your hands the hands of *Eſau*: as hairie and rough as a *Satyre*.

C. You are marvellouſly witty. And as I have heard you commend *ſanctified Wit*, ſo it ſeems there is a *ſanctified ſcurrillity*; and one of you may rail with good Approbation, provided he do it in Scripture phraſes.

N. C. What ailes you to talk in this Faſhion? Have I given you any occaſion?

C. Since you will not be ſatisfied, but ſtill complain of bitterneſs and Reproaches; It is fit to let you know, that you of all other men ſhould not ſpeak a word of this; which you have been ſo notoriouſly guilty of your ſelves. You are perfectly like the Friar, *who declaim'd againſt Stealing, when he had a pudding in his ſleeve* ——

N. C. Good Sir, ſay no more; For I ſee the more we ſtir in this buſineſs, the worſe it will be.

C. You ſpeak modeſtly: But let the iſſue be what it will, you ſhall give me leave, now we have begun; to ſpread before you ſome of the Dung that you have thrown in our Faces. And I ſhall the rather undertake it, becauſe it will ſerve another purpoſe. For it will plainly demonſtrate where your people learnt all their *reviling Language*; and that your Miniſters have been ſo far from reproving them for it, that in truth they taught them how to blaſpheme, and put thoſe very words into their mouths, which now they belch out againſt us.

N. C. I had rather believe you upon your word, than be troubled with ſuch ſtuff.

C. No, I will not be ſo much beholden to you. But ſince you are ſo good natur'd, you ſhall not be troubled with much of it. Let me only intreat you to peruſe two or three

of your Authors. First, there is a Book intitled *A looking glass for Malignants*, writ by one of your ancient Ministers, Mr. *Vicars*; the famous Author of your Parliamentary Chronicle, called, *God in the Mount*, In which he treats our Clergy and people with the wonted civilities, that your rude People now bestow upon us. He begins with the Archb. of *Canterbury*, whom he calls a *Curst cow*, or *rather a rageing fat Bull of* Bashan: *whose heart*, he saith, *was more hard and Adamantine than a nether Milstone, and most extreamly cauterizd, yea stigmatizd with the hottest Iron of most desperate Impenitency*. And having thus expressed his respects and charity to him; then he greets our inferiour Ministers by the name of *Baal-Priests, Popish sons of Belial*: and makes it an admirable piece of Divine Providence, *that the Souldiers who went against* Scotland (before our Wars) *should have their hearts overruled by God, and their Spirits ordered to plunder and terrify those scandalous Baal-Priests*. As for the People that followed the King, he calls them *Marble-hearted Malignants, implacable and inveterate haters of Holyness; that were for meer formal Protestantism at large, which is in effect down right Atheism*. This excellent Treatise was licensed by Mr. *John White* who was himself such another Reviler; and called our Ministers by the same names; nay far worse: not only *Priests of Baal*, but of *Bacchus* and *Priapus*. And though you may imagine he speaks only of those particular men whom he put into his *Centuries*, He will inform you otherwise if you look into his Epistle before the first of them. Which he put forth, as he tells us, for this end *that the World might see what manner of persons our Clergy be*. As if there was no difference; but the People were to judge of all the rest, by those stories which were told of some. And truly, so they did, and so they do to this day.

N.C. I never observed these things. But you must consider that

that this *Vicars* was old, and ſo might be teſty: For no man well adviſed ſure would approve of that diſorderly action of the Souldiers, much leſs make God the Author of it.

C. I remember indeed Mr. *Burroughs* * wonders that *ſo old a Profeſſor of Religion as he ſhould be found jeering and ſcorning at it,* (for he caſt ſome reproaches on his way) and can find no excuſe for it, but the infirmities that ſometime attend an old Age. But as for that action of the rude Souldiers, I remember very well, it is applauded by M. *Caſe* in a Book licenſed by the ſame Mr. *White June* 27. 1642. call'd *Gods waiting to be gracious*, &c. Where he makes this one of their Incouragements to expect the fall of *Babylon*, becauſe *God had ſo wonderfully wrought upon the Spirits of men, particularly on thoſe ſouldiers, who went*, he ſaith, *to fight the Biſhops battles in* Scotland; *that they pull'd down the Railes, Threatned the Prieſts, and kept ſuch a Viſitation in their progreſs, as the Biſhops hardly ever had done ſince Queen* Elizabeths *dayes*. This he ſaith, p. 119. was the *Finger of God, the work of him that created the Spirit of man.*

* Vindic. againſt Mr. Edw. Gang.

N. C. You tell me News.

C. It's very ſtale. But no news at all to us who are well acquainted with their pitiful way of arguing. And I heartily wiſh your Miniſters would ſeriouſly conſider, upon this occaſion, theſe two things. *Firſt*, how wretchedly they were wont to reaſon, and how they abuſed the poor people by incouraging them to draw the *greateſt hopes* from the *ſlighteſt grounds*. For what Connexion is there between theſe two things? The diſorderly Souldiers were uncivil to our Miniſters, and prophaned our Churches as they went into the North, therefore the fall of *Babylon* is near at hand? It is juſt like the reaſoning of Mr. *Henderſon* who told the Parliament that the *Faſt* which they kept on St *Johns* day * *was a preſage that by the bleſſing of God on theirs and the Aſſem-*

* Sermon on 27. December 1643.

blies

blies proceedings, the Superſtition of obſerving Chriſtmas ſhould ſhortly expire, and that it was at its laſt gaſp. As if one ſhould ſay, there was a ſolemn Faſt indicted (as they ſpeak) in the Church of *Scotland* on the *ſecond Lords day* in *Sep.* 1642. for the promoting Unity in Religion, and Uniformity in Government: * and the Officers of the Army at *Wallingford houſe* turned that Feſtival again into a day of Humiliation: therefore that ſolemn remembrance of Chriſts Reſurrection ſhall ſhortly ceaſe, and Chriſtianity fall to the ground.

*Direct. ament Malignants by the Commiſ. of Gen. Aſſ.

N.C. I am aſham'd of the incoherence of ſuch Diſcourſes.

C. So ſhould they be too, and do publick pennance for it. As alſo for their groſs hypocriſy and partiality in aſſuming a power to themſelves, leſs than which they condemn in other men. For they may turn it ſeems a *Feſtival* of our Lords appointing into a *Faſt*; but we may not make a *Feſtival* in honour of him. I would deſire them alſo to conſider in the *ſecond* place, whether their Connivance at, nay, their Approbation of ſuch things as were done without any Authority; I may add, their praiſing the blind zeal of private men who took upon them to be Reformers; and, more than that, their imputing it to the work of the Spirit and the mighty power of God; did not help to embolden the Army afterward to do thoſe things which they themſelves abhorr'd; with a perſwaſion that they were moved by the *Spirit*, and had a call from the *Lord*, though no Authority from *men*? It is a thing much to be laid to heart, and then honeſtly to be confeſſed; and publickly bewailed. And when we ſee them ſo humble and ſincere as to take ſhame to themſelves for what they have done; we ſhall all have the better opinion of them.

N.C. I hope theſe ſpeeches may be imputed to the raſhneſs of a few men; at leaſt they were not approved by any Authority.

C. Think

C. Think you ſo? How came Mr *Wilſons* Sermon then before the Parliament to be printed by their Order, 28. *Sept.* 1642. In which he calls the Clergy about the King, *Croaking Frogs* that crept into Kings Chambers: *Who are known by the gutter* (there he thought lay a jeſt) *whence they come; out of the mouth of the Dragon, out of the mouth of the Beaſt and the falſe Prophet. They are the ſpirits of Devils which go forth unto the Kings of the Earth to gather them to battle,* &c. *The Frogs head is like their Caps* [Quadrata ranarum Capita] *Here is work for the Parliament, that the King may have no more Croakers in his Chambers.*

And here (I may add,) is a taſt of *your ſanctified wit*, or rather, *devout Railing*; though borrowed, alas! in great part from *Paræus* on the Revelation.

N. C. You take things in the worſe part, when you hear or read our Sermons.

C. You would have ſaid, perhaps, if you had read Mr. *Vicars*, *that to the hearing of the Word there came as Well ears of Scorn as ears of Corn.* For ſure you could not but have remembred ſuch an admirable piece of wit as this, which you may find in his Epiſtle to the Reader.

N. C. We do not regard Wit, nor pretend to it.

C. It is not becauſe you do not love it. For according to the Proverb; *John would wipe his Noſe if he had it.*

N. C. There is wit in picking a lock; but it is better to let it alone. And therefore I will not vie Proverbs with you.

C. You are juſt like the Gentlemen we are ſpeaking of, who do things and know it not: nay then do them, when they ſay they will not. Mr. *W. Bridges* for inſtance, reproves the *Loyal Convert* for ill language, and tells him *he ſeems in vain to be Religious* if he refrain not his tongue: when as he himſelf had, juſt before, let his tongue looſe in a moſt riotous manner againſt us; Telling him that the *Cathedrals were a Neſt and Cage of all unclean Birds,*

a harbour of dumb Dogs, proud Prebends, and a crew of Ale-swilling Singing men: And that they came daily to offer near the Holy Table, the blind Whelps of an Ignorant Devotion; of which one may say, as the Apostle, the things which the Heathen offer in Sacrifice to their Idols, they offer them to Devils and not to God. Nay, as if his tongue was set on fire of Hell and could not be tamed, immediately after he had given that caution out of St. *James*, he falls into a rage again; and in a most nasty manner compares our Prelates to Swine lying in their Ordure. For he saith the *Hogsty-Prelatical had been swept but twice since the Conquest*, and the Temple of *Jerusalem* three times in the 3. years of our Saviours Ministry. What office he design'd himself in this sweet work I cannot tell; nor how you will excuse this savoury language; unless it be sufficient to say, that he railed by *Publick Authority*.

N. C. I abominate such Reformers: and think they deserved to keep Hoggs, rather than feed the Sheep of Christ.

C. I am glad to hear you say so: And hope you as much abhor Mr. *Hughes* his Reproaches, who sayes, the *Common-Prayer may be likened fitly to the abomination of Desolation standing in the holy place.*

N. C. By what you told me before, I could expect no better from him; whom I think worthy to have been preferr'd to the same office with the other.

C. But you would expect better language, would you not? from two such Holy men as Mr. *Allin*, and Mr. *Shepherd*, the famous *New-England* Preachers?

N. C. They sure were more Conscientious than to utter any foul speeches.

C. Yet they tell you, *the English Service-Book hath stunk above ground twice 40. year, in the nostrils of the godly, who breathed in the pure air of Scripture.* Defence of the 9. positions. p. 61.

N. C. No

N.C. No more of this Noiſom language, I beſeech you: which is enough to poiſon the Air we breath in.

C. As it hath done already: and ſo diffuſed its venome among your people, that they are generally infected with this Plague. Nay, they not only do ſuch things themſelves, but take pleaſure in them that do them. Witneſs all the filthy reproaches they beſtow upon our Divine Service, Clergy, and People: and the great ſatisfaction and applauſe wherewith the late *Cobler of Glocesters* writings were entertained, even by thoſe whom you eſteem Religious. This ſhews what manner of ſpirit you are of, and that your people are in danger to deprive themſelves of all ſenſe of true Religion: to pave their own hearts, and make them like the high-way; through which all things may paſs without any difference (ſave only a few innocent Ceremonies) even whole *Cart-loads* of dung and filth. And of the very ſame ſpirit, I muſt tell you, this ſort of Religious people have ever been. For *Martin Marprelate*, with whoſe Devil this man was poſſeſſed; was received with the like Applauſe, and his Writings ſo thumb'd, *that they were even worn out, with continual reading and handling of them.* If you will not believe me; yet I hope you will truſt Mr. *Brightman* whoſe words theſe are; as you may ſee if you look into his Comments on the 3. *Rev.* 17. *p.* 49. of the Engliſh Edit. where ſpeaking of the Nakedneſs of *Laodicea* (*i.e.* in his opinion, the *Church of England*) he makes this an Argument of it, that this man had poured ſuch great contempt and ſhameful reproach upon it, which is the meaning of her being *Naked*. *There was one*, ſaith he, *that called himſelf by the name of Mar-prelate, who ſet forth a Book wherein he dealt ſomewhat roundly with the Angel. How were thoſe bitter jeſts of his favoured among the People? How plauſible were they in a manner to all men? How willingly and greedily; with what great mirth were they every*

where

where entertained? There is none so rude and unskilful but pondering that time in his mind, would say thus to himself, and that not without cause; Truly, the Lord hath powred out contempt upon Princes; those that honour him doth he honour, and those that despise him, shall be despised. He hath made our Priests contemptible to the whole People, because they have broken their Covenant. You may read what follows there if you think good: For it is a great Demonstration, how well those people were instructed in the Christian Religion; and what rare devises you have been taught to blind your eyes that you may not see your sins. For you may *speak evil*; and *rejoyce in iniquity*; and sport your selves in *beholding your Fathers Nakedness*; and fancy all the time that you are *fulfilling Prophesies, executing the judgment Written; and pouring out Vials*, like so many Angels.

N. C. I should think rather this was the *Devil* with his followers fighting against *Michael* and his Angels.

C. And a Devil it was, whom when you had once raised, you could never conjure down again; nor with all your Prayers and Fastings dispossess him. Nay, this foul Spirit grew in time so outragious that he flew at last in a foaming manner in your own faces. Which is a thing so remarkable, that I cannot but put you in mind of it: how you were served in your kind; and felt the tongues of men sharpned against your selves, which you had whetted to wound the reputation of others. No sooner had you pull'd down the *Bishops*, whom you had laid low before by such fellows as that *Martin-Mar-prelate*: but out comes *Martins Eccho* which return'd all those Reproaches upon Presbytery. *Baal, Babylon, Egypt*, and all the rest of those Heathenish names were pressed to war against *you*, which you had made to serve against *us*. *Presbytery* was called a *Limb of Antichrist*: *a tyrannical Lordly Government*; *a worse bondage than that under the Bishops*; *a bondage under Taskmasters, like those over Israel in Egypt.*

Nay

Nay that Very Mouth which reviled our Church, now reviled your intended Reformation. Mr. *Burton* himſelf, whom your people had ſo much admired, and brought home with ſuch joy and triumph, that you fancied (as I ſhall tell you before we have done) that day to be the *Reſurrection of the Witneſſes*; beſtowed thoſe cenſures on Presbyterial Government: which he ſaid *would bring us under perpetual ſlavery, worſe than either Egypt or Babylon.*

* Dialogue called Conformity, Deformity.

And in the very ſame terms wherein you had rail'd againſt our *Prieſts*, we heard the Sectaries railing againſt your *Presbyters*: whom they called *Romiſh bloody Prieſts, Black Coats, Diviners and Soothſayers; Croaking Frogs; the Devils Agents; Penſioners to the accuſer of the Brethren.* Nay, the *Aſſembly* it ſelf we were told *had two horns like a Lamb, but a mouth like a Dragon, teaching the Parliament to ſpeak blaſphemy againſt the Saints that dwell in Heaven.* Your *Uniformity* alſo was as much diſgraced as ours, and ſtiled *the Burden of the Saints, the bondage of the Church, the ſtraightning of the Spirit, the limiting of Chriſt; and the eclipſing of the glory of the Father.* Nay it is pretty to obſerve, how the very *Myſtery of Iniquity*, you had ſo long complain'd on, was now found working among you. *Uniformity*, Mr. *Saltmarſh* ſaid, was a piece of it. And Mr. *Dell* (in his Epiſtle before his Sermon *of Right Reformation*, preached before the Parliament) calls Presbytery, *a new form of that myſtery of iniquity, which had been ſo long a working.* The Beaſt, they held, had only chang'd its ſhape, and taken another name, and ſo they baited it moſt fiercely as you had taught them: And told you in effect, what the Proverb ſays, *that Gooſe, and Gander, and Goſling, are three ſounds, but one thing.* But they would not part with you thus; for after they had done with this, then they fell upon your darling, *the Solemn League and Covenant.*

Edw. Gangr. 1 part. p. 212.

Covenant. This became *a brand of infamy, a Cains mark almoſt* (as Mr. *Caſe* tells us*) *ſo that if they would ſtigmatize a man to purpoſe, they would ſay, He? He is a Covenanter.* As you had told *us* that we made an Idol of the *Common-Prayer*; ſo Mr. *Peters* told *you* publickly in a Sermon at the *three Cranes*, that you *kept ſuch a ſtir about the Covenant, as if you would have the people make an Idol of it.* Mr. *Feak* alſo called it, the *great Idol of the two Kingdoms.* And ſo fit had this word been found to do ſervice; that at laſt one told us, that you had got *two Idols for our one.* For the *Parliament* and the *Pulpit*, ſaid an *Outlandiſh Gentleman* (imitating the language of the times,) *are the two great Idols of the people, the greateſt that ever were.* For it's held a kind of blaſphemy to ſpeak againſt the one; and the whole Body of Religion is nail'd to the other. It comes to my mind alſo, how you who joyn'd in the outcryes againſt *Malignants*, were numbred in concluſion, among them, and ſaid to be grown indeed to a more *refined Malignancy*; but that there was no greater difference between a *Presbyter* and a *Prelate*, than between a half Crown piece, and two ſhillings and ſix pence. And as your good friend Mr. *Vicars* had told us, that God had made us to be *the very drudges and Scul-boyes of his Church and children.* So Mr. *Peters* in good time told you (in a Pamphlet of his) that the *Presbyterians were no better than Gibeonites, who might help to hew ſtone and ſquare Timber for a more glorious building.*

* Thanksg. Serm. for taking of Cheſter. p. 26.

* Letter to Card. Barber.

N. C. Will you never have done?

C. You muſt let me remember you what a mighty clamor you raiſed againſt the Biſhops, as if they had been ſo many *Iſhmaels* that perſecuted Gods *Iſaacs*: and you have not forgot ſure how oft you were called your ſelves, *the Carnal ſeed, the fleſhly children; the perſecutors of the children*

dren of the free Woman. For your Miniſters that accuſed the Biſhops (and made it a main part of their *Remonſtrance to the houſe of Commons* in the beginning of the Wars) that they had put ſome who were but Serving-men into Orders, and made them Miniſters: ſaw in a little time a whole ſwarm of vile creatures (nothing ſo good as Serving-men) making themſelves Miniſters, and ſetting up for the moſt Goſpel-preachers. And there was no remedy: but all their preaching and printing, and petitioning againſt it was deſpiſed. Theſe taught the people to call them *blind Guides*, as they had taught them to call our *Prieſts*. Nay, their Maſters at laſt incouraged and rewarded the ſcoffs of thoſe that ſaid, *Theſe blind Guides travailing as they thought to Sion, are faln into the ditch in the Iſle of Wight. Inſatiable hirelings, Gehazi's, cheaters, pulpited Divines*, and a great hurry of ſuch like names were liberally dealt to them; as you may ſee, if you will not believe me, in their own complaint, called *A Seaſonable Exhortation*, p. 11. Nay, the Army it ſelf which had been ſo inſtrumental in all this wickedneſs, and magnified by theſe revilers as the *Army of the Lamb*; at laſt heard themſelvs called, the *Abomination of Deſolation*. All which I mention only for this end: to ſhew what your Miniſters got by inſtructing the people in this eaſie Art of diſgracing all they diſlik'd, with the names of *Antichriſtian*, *Babyloniſh* and ſuch like. As they had done, ſo they were requited. And while the Epiſcopal Clergy ſilently bore the puniſhment of their ſins; they that had caſt out their names as abominable, were whipt with their own rods. When they thought *to reign as kings without us*; immediately they were aſſaulted *as Egyptian Tyrants*: when they expected all ſhould bow to the *Scepter of Chriſt in their hand*, they ſaw men riſing up againſt them as *Antichriſtian*. Thoſe that had heard their Invectives againſt us, imploy'd them againſt themſelves. And all the Dung they had laid at our

doors, was flung by thoſe that had been their followers, in their own faces. If I were indued with the Spirit of Mr. *Vicars*, or Mr. *Caſe*, I ſhould have ſaid upon this occaſion. *Behold the finger of God! the Work of him that created the Spirit of man! See how the Lord over-ruled mens hearts, and ordered their Spirits to terrifie theſe Presbyters.* Or Mr. *Brightman* would have taught me to ſay, *The Lord hath made your Prieſts contemptible to the whole people, becauſe they have broken their Covenant.* But I dare not imitate their boldneſs, nor talk as if I was *infallible*. I will let them enjoy this particular gift to themſelves, of knowing what God doth upon the ſpirits of men. For my part, I think they might be able to ſay all this, even without any extraordinary help of the Devil. There was no need that *Beelzebub* ſhould come to inſpire them with this fury; For they were already poſſeſſed with a mighty Rage. That Spirit which ſpoke out of the Preſs and Pulpit, had abundantly furniſh't them with this *powerful and taking Rhetorick*. And if Mr. *Brightman* had lived to that day; he would have wondred to ſee how near of kin his Heat was to this Fire. Nay, he would have been aſhamed of his rare way of reaſoning againſt our Church, when he had heard ſome retort his words againſt us, upon the *Philadelphians* (I mean *Diſciplinarians*) ſaying; *Truly, the Lord hath powred contempt upon Princes: Thoſe that honour him, doth he honour; and thoſe that deſpiſe him ſhall be deſpiſed.*

And thus I have at laſt opened this rotten Ulcer (I hope you will not be angry if I uſe his words *.) *If my labour ſhall be acceptable, and the ſore being purged, be healed again; how great thanks ſhall I return to God? But if the evil ſhall be only ſtirred up, and the handling of it ſhall offend the ſick and ſore parties; I will yet comfort my ſelf with the conſcience of the good diſcharge of my Duty, and with the ordinary reward of a Phyſician.*

* In 3. Rev. 17. latter end.

N. C. Diſcharge of your duty? you ſhould ſay *diſgor-*

ging

ging your Choler and Gall. Nay, they will never believe if they hear what you now Diſcourſe; but that you wrote out of meer malice, on purpoſe to diſgrace them; and that you deſerve the reward of ſuch Phyſitians as kill more than they cure.

C. How came they by this faculty of ſearching the heart?

N. C. How came you to ask this queſtion?

C. I forgot my ſelf. Since they can ſee what God doth in the Spirits of men; no wonder they can ſpy our thoughts and intentions.

N. C. I meant, that they can ſee by your Book what your intentions were.

C. So they may. For I told them plainly in my preface that I intended only to awaken them to ſee their Errors, but it ſeems their Spirit look't into mine when I wrote thoſe words, and could ſee my thoughts better than my ſelf. Hath *W. B.* or his diſciples had ſome *Revelation* about this matter?

N. C. None but what they received from your Book, which contradicts they think, your Epiſtle, and declares the hatred you bear to them.

C. To their Schiſmatical ſpirit you ſhould have ſaid. For I can ſincerely profeſs, as Mr. *Edwards* doth in another caſe, *That I have no perſonal quarrel with any of them, no old grudge, or former difference; and therefore had not Truth conſtrained me, I had out of reſpect, and love to ſome of them, forborn to ſay any thing of theſe matters.* Pref. to Antapolog. "And therefore let not my Book "by reaſon of its truth and plainneſs be branded for a bit-"ter, railing and malitious Writing: But let them conſi-"der that they need ſuch a Book as doth not flatter and "extol them, but be plain and free with them. For the "truth is (as he goes on) they have been too much flat-"ter'd, both in their Perſons and Churches; and are un-"done for want of being plainly and freely dealt withal.

" A Candle hath been too long held to them; I hope my " Book may do them much good, to abate their ſwelling " and confidence. And if many of our Miniſters would " deal more plainly with them, it would be better both " for them and us. I remember a paſſage concerning *Luther* in an Epiſtle of *Calvin*'s to *Melanchthon* (they are ſtill the ſame mans words) which the perſons being changed, may be fitly applied to my purpoſe. *If there were that mind in us all, that ought to be; perhaps ſome remedy might be found. And certainly we tranſmit an unworthy Example to poſterity, while we caſt away all liberty, rather than offend a few men: Will not their vehemency riſe and grow the more, while all bear with them, and ſuffer all things from them?* Undoubtedly it will. Our baſe ſilence doth but make them open their mouths wider to declaim againſt us. We cheriſh their inſolent behaviour while we make no Oppoſition and give no check to their violence. They imagine we allow them to be ſo worthy as they fancy themſelves, while we ſit ſtill, and only ſee and hear their Folly. And therefore to ſhew that we know them, not that we hate them, I took the Freedom to write thoſe things which you accuſe of Malice.

N. C. But, as I told you, they tend to their Diſgrace.

C. No man ought to think himſelf diſgraced by Truth, nor reproached by juſt Reproof. He ſhould rather think he diſhonours himſelf, a thouſand times more, by ſtill perſiſting in his Errors, and juſtifying his faults. And if you reſolve upon this Courſe, and ſeek rather to caſt reproaches on us than amend your ſelves; I doubt not it will turn at laſt to your greater diſgrace, and make you more vile in the eſteem of all indifferent men.

N. C. Aſſure your ſelf you had better have been otherwiſe imploy'd, and never have meddled in this buſineſs.

C. I am not afraid of any evil Tongue, nor of any thing elſe that man can do unto me: But, as your

Mr.

Mr. *Cartwright* once ſaid, am of *Alcibiades* his mind; who truſting to the power of Truth, when one liſt up his ſtaff ready to ſmite him if he would not hold his peace, boldly replyed, *Smite me, ſo thou wilt but hear me.*

N. C. No, they will not *ſmite*, but they will *defend* themſelves.

C. With all my heart. But be you aſſured, as he ſaid in another caſe, their heels will ſooner ake with kicking againſt the prick, than it ſuffer any hurt, by receiving their broken and ſtrengthleſs Reſiſtance.

N. C. You are very warm, and confident.

C. To tell you the very truth I have long obſerved in the fiery men that oppoſe our Church, a ſtrange Pride and conceit of the godlineſs of their own party beyond all reaſon; together with a moſt ſhameful deſpiſal of us, as if our Piety were little or none at all. This moved my Indignation, and it will ſtir, I think, the ſpirit of any honeſt and cordial Chriſtian, to read ſuch haughty Cenſures as theſe from the mouth of your moſt famous Divines. *That the Biſhops are a generation of the Earth, earthly; and ſavour not the things of God.* They are the words of Mr. *Paul Bains*, approved by no leſs man than Dr. *Ames*, who is pleaſed to add in his great modeſty, *that there was as much agreement between them in their management of Religion (except two or three) and their powerful Preachers, as between the light which comes down from Heaven, and that thick miſt which ariſes from the loweſt pit.* And *that there is more of God and his Religion in ſome one congregation of a ſilenc'd Miniſter, than in all the Biſhops families in England.* I appeal to all the world whether I had not reaſon to ſtomack theſe proud vaunts, and ſcornful ſpeeches. And whether it was not abſolutely neceſſary to let you ſee the emptineſs & flatneſs (to ſay no worſe) of thoſe men who now inſult over us in like manner; and would bear the world in

Preface to the Dioceſ. Trial. An. 1621.

hand that they are the only powerful Preachers, who alone favour the things of God.

N. D. You have only cull'd a few sayings out of one or two Books ——

C. They should have thankt me for that. And might have seen if they pleased, by that *moderation*, that I was not desirous to publish their shame more than needs: but studied their amendment by discloſing a little of their folly and concealing the rest. If they will not believe but that I did my worst, and revealed all I knew; let them but signify this distrust of my Charity, and I shall give them abundant satisfaction. Mr. *T. W.* I am sure hath no cause to complain, who with so much labour brings forth childish fancies, and is so curious to speak absurdly, and takes so much care to avoid serious and solid sense in the most weighty Arguments, that his great Pains is conspicuous in these Defects. Of this I did but give a small taste, and that, not out of the worst of his conceits; which he ought to look upon as the Civility of a Friend, and not as the want of skill in an enemy. As for Mr. *W. B.* I confess ingenuously, I said a little the more of him, because you have been too long gull'd by such pretenders to Mysteries and Spirituality. Yet I do not think I said enough, but ought to have told you plainly, that he is *one of the principal Impostors* that have perverted the *Truth* as it is in Jesus, and adulterated the *Christian Religion* in this Nation. He spoiles almost all the Holy Scripture he meddles with-al; and turns it into an idle tale of these times, and makes it say whatsoever it pleases him and his Proselytes to hear. Which when I seriously consider, I cannot but say with a little alteration as one doth, on another occasion, to his Countreymen. "That it is a "shame there are laws against those who counterfeit "Coynes, and falsify Merchandizes; yet such are "permitted who Sophisticate our Divinity, and cor-

rupt

"rupt the Holy Scriptures, and turn our Religion into "a new fancy and device of their own. The late *great* "*Plague* is but of ſmall conſideration in compare with "this miſchief; and if ſpeedy order be not taken, the "multiplying of ſuch Authors will make a *Library* "as big as *London*, wherein there ſhall ſcarcely be found "one wiſe Sentence, or reaſonable Conceit.

N. C. It's thought Sir by ſome that you are much miſtaken in making him the Author of that Book which you reprove, ſince it bears only the two firſt Letters of Mr. *Bridge* his name. And I have heard you blam'd for charging him with thoſe things which he hath not own'd.

C. I think rather thoſe *Apologiſts* are miſtaken. For why doth he not diſown it, if it be not his Book, ſince it contains ſuch dangerous things? Or why did not the Preface to another Book, ſince ſtoln into the world and carrying his name in the front of it, inform us that this was *genuine*, and the other *Spurious*? But if he had, there are very few that would have believ'd him. For they are as like each other, as two pieces of Cloth, that are of the ſame Wool, the ſame thred, the ſame colour, working and bredth. There is the very ſame Canting in both; the ſame abuſe of Holy Scripture, the ſame Spiritual pride and contempt of others, the ſame evil ſpeaking and ſeditious Doctrines; and in one word, *the way and Spirit of* Mr. Bridge.

N. C. Why do you jeer? I know you allude to the Title of one of thoſe Ten Sermons, which he calls, *The Way and Spirit of the New Teſtament.*

C. I do ſo: And am better able to deſcribe his Way and Spirit than he to ſet out that.

N. C. I think you had better forbear ſuch Compariſons.

C. Pray let me try a little. It will both divert us a while, and not prove unprofitable. Turn I pray you to

P. 371. &c. the *fifth Sermon*, at your leisure; and tell me when you have compar'd our Conceits, whether of us do better.

First, I say, *the Way and Spirit of* Mr. Bridge, *is not* (as he would have it) *a Childlike, but a Childish Spirit*. A way and Spirit that hath nothing manly; nothing of the ancient Christian sense and Spirit in it: but abounds with Phrases, trifling observations, and perpetual Tautologies: And yet thinks it self most gorgeously bedeck't with *Gospel Truths, Dispensations, Manifestations, Discoveries*, and I know not how many other glorious things besides.

Secondly, it is not a *fearing*, but a *fearless Spirit*; dareing to talk of God & our Saviour in the boldest and rudest terms, taking a kind of Pride in inventing new and monstrous Expressions; and spiritualizing Religion into airy fancies.

Thirdly, The way and Spirit of Mr. *B.* is not an *understanding, but a Non-sensical Spirit*. An instance of which is this, that it hath no certain rule whereby to measure the love of God. But sometimes it made successes a great argument of Gods regard to them; and now it tells us that the Crosses are a mark of it, and that the Children of God must be persecuted by the World.

Fourthly, The way and Spirit of Mr. *B. is to trade much, or most, or altogether with fancies and Dreams.*

N. C. Pray do not say so.

C. You may put it in other words if you please, and say it trades *with absolute Promises*. But that's the same; for they are no better than dreams and fancies.

Fifthly, In the old time men *examined and considered what they believed, and came to Faith by rational discourse*; But now in the dayes of Mr. *B.* Men are taught to believe they know not why, and *Reason is decryed as an enmity to the things of God.*

Sixthly, In the old times Christians were of a *modest and humble Spirit*; but *the way of* Mr. B. *is to teach them*

to

to be high and confident; and to imagine great Diſcoveries and Revelations to be made to them. And therefore they wrong'd Mr. *Edwards* very much, when they ſaid his *Gangrana* was full of lies, becauſe he told ſtrange ſtories of men that pretended to have had *Revelations*, and ſeen *Viſions*: for we find Mr. *B.* is one of them.

Seventhly, In the old time Humility, Purity, Righteouſneſs and Charity were held to be things moſt dear to God; but now in the way and Spirit of Mr. *B.* we can hear no tidings of them. For he can tell us but of three things that are dear to him, His *People*, his *Truth*, and his *Worſhip*. Theſe are his *Plate*, his *Jewels*, his *Treaſure*, as I told you the laſt time out of one of his *Ten Serm.* But you muſt know it is not a new diſcovery, but an old and darling Notion of his; which I find in his Sermon before the Parliament, 29. *Nov.* 1643. There he tells us, *Three things God loves more ſpecially*; *His People, his Truth, and his Worſhip.* And it is a beloved conceit I perceive among the party; for one of his Brethren deliyered it to the Parliament before him, & told them in a peremptory manner, excluding all other things, *God hath but three things dear to him in the World; the Saints, his Worſhip, and his Truth.* But which of theſe he loves beſt he could not tell; *for God therefore ordained Saints to be in the World that he might be Worſhip't; and appointed Ordinances of Worſhip, as means to build up his Saints.* Some honeſt old Chriſtian would have told this great Divine if he had heard him; you trouble your ſelf, Sir, about needleſs Queſtions: There is ſomething God loves better than all theſe, *viz.* *Holines*, & all *Moral vertue*. For in truth there are no *Saints* or people of God (but only in name) without theſe. Take away theſe, and the moſt Orthodox Notions that can be in your head, will make you no better than a Devil. Nor will the exacteſt worſhip, according to the pureſt Ordinances,

Mr. Tho. Goodwins ſerm. of Apr. 27. 1642. p. 31.

fail

fail to be an Abomination to the Lord, if these be absent. But I forget my self. The way and Spirit of Mr. *B.* is not to talk of any thing else, but *pure Worship, pure Ordinances, Gospel Administrations*, and such like matters; upon the account of which they esteem themselves more holy, Spiritual and Evangelical than other men. And be they never so bad; all's one for that. Mr. *B.* hath a rule which is very comfortable; **Humble your selves for sin though it be never so small; but do not question your condition for any sin, though it be never so great.* Perhaps you will say, I do not understand him: and truly that's no such great wonder: For, *Eighthly*, Whereas in the old time men wrote and spoke so, that one might understand what they meant; the way and Spirit of Mr. *B.* is quite contrary, which is to speak that which he himself, I believe, doth not understand. Witness several things I could shew you in his *First* of the *Ten Sermons*, concerning *Love to Christs personal excellencies, without respect to his benefits.*

*Sinfuln. of Sin. p. 34.

Besides this, *Ninthly*, In old time they gave good proof for what they said; but the way and Spirit of Mr. *B. is, to put us off with a lousy Similitude or two*; by which he doth all his feats.

N. C. Why do you speak in this manner?

C. I have good reason for that Epithite, but now it is time to make an end. And to say no more but this, in the old time the way was to demonstrate things either from their Causes, or from their Effects, or from Testimony, according as the matter would bear: but now *it is much, or mostly, or altogether the way of* Mr. B. *to make a comparison, and find out some pitiful resemblance*, which passes for a good reason of what he sayes, with the men of his way and Spirit. *Ex. g.* to prove that an unconverted man cannot know how full of sin he is, he will tell you the reason is *because his Hoops are on. As a vessel that is full*

Sinfuln. of Sin. p. 29.

of

of liquour, and the liquor issues through the Hoops; you see there is liquor in it, but you do not know how full it is, till the hoops are knocked off: but then you will say, O how full was this Vessel? Ah now our hoops are on, and it doth not yet appear how full of sin men are; only it comes issuing through the hoops, through their duties; but a Day is coming when all our hoops shall be knocked off, and then it will appear how full of sin men are. Thus he argues excellently from the *Barrel*; and at another time you shall find him as good in his reasons taken from another liquor in a *brass pan* or pot. For to prove that some mens little sufferings may amount to much, whereas other mens great sufferings may amount to little, he can give you no other Reason *but that God hath a very gracious allowance for his people*; a little will content him from them whom he loves. For which he alledges the Commendations bestowed on the Patience of *Job*, though he was impatient: **True*, saith he, *but God did not measure* Job *in his wallops, but when he was cold. As we do not measure milk when it wallops and seeths, but when it is cold* ——

* First and last in suff. work. p. 47.

N. C. Good Sir, have done with this; for it is but the same that you said before in the former particular, when you told me of his similitudes.

C. That's very true. But this is still the way and Spirit of Mr. *B.* to say the same thing over again in a new fashion, and as the old saying was, *to serve up one joynt, in a dozen or two of dishes.* But to give you a full measure, I will put another in the room of that. There was a good Christian Spirit in the ancient times; but the way and Spirit of Mr. *B.* is *Antichristian.*

N.C. Fie for shame. That's the thing he charges on you.

C. I know it very well. But setting aside the Papists and a few others, who so guilty of it as himself? For it is Antichristian to reproach our Church as he doth. It is Antichristian to

Compare with his Ten. Serm. p. 370.

con-

condemn the preſent worſhip of God among us, and call it Antichriſtian. To decry an outward glorious Worſhip as he makes bold to do, is Antichriſtian. It is Antichriſtian to oppoſe all degrees of men in the Church; it being plain that there were Apoſtles, Evangeliſts and Prophets ordain'd by *Chriſt*, as there were high Prieſts, Prieſts and Levites ordain'd by *Moſes*. It is Antichriſtian to call white Garments legal and Antichriſtian. In ſhort, a furious, ſeditious, ſchiſmatical Spirit, I am ſure you will grant, is an Antichriſtian Spirit, and ſuch is the Spirit of Mr. *B.* as I will evidently prove.

N. C. Do not undertake an impoſſible task.

C. There is nothing more eaſie, as you will ſoon ſee, if you look but into his Sermon *of the Two Witneſſes*, printed with his name to it. In which you may read the danger we all are in, if his *Viſions* and *Revelations* be true. For having told us, plainly enough, that ſuch as he and their followers are the Witneſſes, who *receive their Orders to propheſie from Jeſus Chriſt himſelf, not from men, from the Prelates, from the Beaſt*: then he proceeds to let us know what power they have; which to omit the reſt, is twofold and much to be obſerved. Firſt, to *ſhut the Heavens that they ſhall not rain*, *Rev.* 11.6. that is, ſaith he, *to reſtrain the higheſt powers in Church and State, from their wonted influence*, which can have no other ſenſe than this; that they ſhall be ſo powerful as to bind the hands of their Governors, and ty them up from being able to act. And then *Secondly, They ſhall have power over the waters to turn them into blood*, that is, *to turn the ſtill people of a State or Nation into War and blood.*

V. pag. 123. of that Book lately printed, 1661. called Seaſonable Truths, &c.

N. C. Surely they have no ſuch Orders from Jeſus Chriſt; nor will he ever give men ſuch power as this.

C. That's nothing. They may take this Power, though he do not give it them. For he tells you, *This*

may

may be done, though not legally. For the proof of which, he bids you obſerve, that though it be ſaid *he will give them power to propheſie*; it is not ſaid he *will give them*, but *they ſhall have power*, to ſhut heaven, and turn the waters into blood. That is, give ſuch orders to themſelves, and aſſume this Authority; for he repeats it again, *It may be this may be done, and not legally.* What though the Laws of God and man command us to obey Magiſtrates, not to govern them; to live in peace and quiet and not to diſturb the publick tranquility: That's a ſmall matter with theſe men, who fancying they have received a Commiſſion to propheſy, may inlarge it a little further on their own heads, and *ſhut* up, or impriſon the higher powers that they ſhall not act; and then put the people into a commotion that they may fiſh in the troubled waters. *And whenſoever you ſee theſe things come to paſs, as he tells you; when you ſee the Witneſſes have power to reſtrain the higheſt powers in Church and State from their wonted influence; and that they have power to turn the ſtill Nations into war, (and ſo they themſelves are ſlain for the preſent) then you may lift up your heads and comfortably ſay, Now is our Salvation near; For God will bring near his righteouſneſs, and his Salvation ſhall not tarry.*

N. C. God forbid I ſhould thus underſtand his *Revelations.* Truly, it would make me hang down my head; If I thought any ſuch things were now a brewing. I hope for Salvation in another way, and had rather it would tarry than be thus accompliſhed.

C. Take it as you will theſe things are near; if he may be believed, and will not tarry. The influence of the Higher powers he imagines, I conceive, are already very much reſtrain'd: There wants nothing but the troubling of the quiet and ſtill people that they may reſtrain them more powerfully: and that may ſoon be effected, if his doctrine be received.

N. C. He

N. C. He says no such thing.

C. Not in express words, he is wiser than so; but it's the plain sense of his Discourse. For he tells you the 1260 years of their prophesying in sackcloth began about the year 400. *and therefore surely the end of the time we must needs be about*; as his words are *p.* 114. Now if you mark what they are to do toward the end of the time; you will see it as plain as the nose on my face, that he thinks we must needs be about the time of shutting the Heavens and turning the waters into blood.

N. C. We are past the time, my good Friend, for if we add 1260. to 400. the year when they ended their prophesie was 1660. O how glad I am that he was mistaken. I hope we shall have no wars nor tumults; and that God will open these mens eyes to see their errors; since no powers were then restrain'd, but those that would have kept *the King* from his throne, to which he was restored in *that happy year*.

C. You are an honest hearted man I see; which makes you less suspect the craft of others. There's one word in his discourse which you do not observe, *viz.* *thereabout*. That salves the business, and serves him for a little while. For he tells you the 1260. years might begin in 406. or 410. after our Saviours Birth. If you take the former number, then the prophesying in sackcloth ended in 1666. the year when they expected such great matters, that some confidently cryed to the people out of the Pulpits (before they left them) *Be patient, for* 1666. *will make amends for all*. But it failing their expectation and producing nothing according to their mind: that's the reason I conceive why he hath since that, put in the year 410. for the beginning of the years 1260. and so adjourns us for their ending to 1670. which is now approaching. Then no doubt he fancies the Witnesses must be slain (when they have first troubled us) and after three years and a half rise again.

For

For he asks his people, p. 115. *If Christs Witnesses shall lie in sackcloth* 1260. *years, will not you be contented to be in sackcloth three or four years? Christians will you not be contented to be in sackcloth three or four years?* And in the next page after tells them, *Why now, according to the calculation, there is not much time to come. There is but a little time of sackcloth to come. Shall we not watch with him one hour, and wear sackcloth with him one hour? Wait a while and he that shall come, will come, and will not tarry.* And then he tells them they shall wear *white robes*, and come out with *Palmes* in their hands; that is the kingdom shall become theirs, and they shall reign and triumph over us.

N. C. He doth not apply these things to us in this Nation, as you seem to understand him.

C. He tells us indeed, p. 124. *That he will not apply them to times and places.* But those words are only a gross equivocation (which he must be very thick-scull'd who doth not discern) for he had done it already. Having told his Hearers that *they* were Christs Witnesses, and that now *they* were in a *sackcloth condition* (as his phrase is) but that it would not last long, and that before it was ended they should have power to restrain the higher powers and trouble the people. What need he tell them more? It is enough, I make no question, to make them lift up their heads (as he oft exhorts them) and bear them very high; as being likely in short time to have Dominion over us. And I cannot for my life but look upon them as satiating their fancies, with the imagination of this day of vengeance. *Methinks I see them* (to use the words of a famous Writer against our Church and State in another case) *like a man, who in the drought observes the Skie, sitting and watching, when any thing will drop that may solace them with the likeness of a punishment from heaven upon us; which they straight explain as they please.* No evil can befall

fall us, but presently they positively interpret it, a judgment upon us for their sakes: and as if the very *Manuscript of Gods Judgments* had been delivered to their Custody and Expositon, they make the people believe that *the Witnesses are smiting the earth with plagues, and finishing their testimony against us.* But thanks be to God, their Reading declares it abundantly to be a false Copy which they use. *For* (to speak in his words again) *they often dispense to their own bad deeds and successes the testimony of Divine favour; and to the good deeds and successes of other men, Divine wrath and vengeance.* And besides, they have abused the people so oft with their false Predictions from these and other Prophesies, that I hope the world will see, *these are false Witnesses* (if I may use the words of *David* to a different sense) *that are risen up against us, breathing forth cruelty*: who behold lying Visions, and prophecy out of their own hearts: whose thoughts are thoughts of iniquity, as the Prophet *Isaiah* speaks, wasting and destruction are in their paths. And I would to God you for your part would seriously consider (to use his words once more) *that to counterfeit the hand of God is the boldest of all forgeries; and that he who without any warrant but his own surmise takes upon him perpetually to unfold the secrets and unsearchable Mysteries of high Providence, is likely for the most part to mistake and slander them: and approaches to the madness of those reprobate thoughts that would wrest the sword of justice out of Gods hand, and imploy it more justly in their own conceit, It is but a small thing for such men as these to grasp at all power here on earth; when we see them doing little less than laying hands on the Weapons of God himself, which are his judgments; to wield and manage them by the sway and bent of their own frail cogitations.* It is true indeed, in this manner to sit spelling and observing Divine Justice upon every accident and slight disturbance that may happen humanely to the affairs of men, is but a fragment

of

of your broken Revenge: yet it *is the ſhrewdeſt and cunningeſt Obloquy* (as he well obſerves) *that can be thrown upon our actions.* For if they can perſwade the people, that we are purſued with the divine Vengeance, they have obtain'd their end to make all men forſake us, and think the worſt that can be thought of us. If they can make them believe that they are the *Witneſſes of Chriſt*, and we *the beaſt that aſcends out of the bottomleſs pit*: that we are going to *ſlay them*, and that three or four years hence *they ſhall riſe again*, and all become theirs: they have promoted their Deſign in the craftieſt manner that can be deviſed. The *ſtill people* will be put into ſeditious commotions notwithſtanding all the Laws; they that are now quiet will be ſtirred as with a mighty wind, and conceit (poor Souls) that they are moved by the *Spirit of the Lord, and are doing the work of God, fulfilling prophecies, and making the cleareſt Comment on the Revelations.*

But if there be not a fatal blindneſs on them, I ſhall plainly ſhew you, that this is ſo groſs a Cheat that no obſerving perſon can be deluded by it. Mr. *Bridge* you muſt know is not the firſt that hath ſuborn'd the *Revelation* to ſpeak on his ſide, and witneſs to his Cauſe. There have been many before him who have aſſumed the perſons of Prophets, and prognoſticated their own wiſhes would come to paſs. But the event hath ſo evidently detected the fraud, and made the forgery appear, that he is very impudent who goes about to ſerve himſelf of this old trick; and they prodigiouſly ſilly who will ſtill be deluded by it. and feed on the weak conjectures of thoſe who have nothing elſe to ſupport their ſinking ſpirits, but that which hath made ſo many aſham'd who relyed on it.

For Mr. *Archer**, you muſt know in the year 1642, from this very prophecy of *the two Witneſſes*, filled the peoples heads with this Conceit, *that the end of the Papacy would*

* In his Book of the perſonal reign of Chriſt.

be in the year 1666. They are his expreſs words *pag.* 44. And he repeats the ſame again *p.* 46. where he tells us, *that the Witneſſes ſhall recover again in* 1666. *and draw off one Kingdom in Europe from the Papacy and ruin* Rome; *and this was that Woe which ends the ſixth Trumpet.* Upon which account he adds (*p.* 60.) that the *ſeventh Trumpet* may begin preſently after the ruin of *Rome*, and ſo the *Thouſand years* commence *An.* 1670. This no doubt was of ſingular uſe in thoſe dayes to inſpire your people with lofty hopes, and bear up their hearts in *the good Old Cauſe* againſt all diſcouragements: and therefore Mr. *Bridge* flyes to this Sanctuary now, and expects the ſame ſucceſs again on the ſpirits of his Ignorant Proſelytes, who have forgot the vanity of ſuch Prophets, or never reflect on the uncertainty of their Gueſſes.

N. C. Do not trouble me, I intreat you, with ſuch relations.

C. It need be no trouble to you, becauſe you may reap a ſingular profit by hearing how ſuch as he have deluded your expectations. For there was another man a little after Mr. *Archer*, who in his Lectures at St. *Lawrence Jewry*, about the *two Witneſſes* (printed by an Order of a committee of the houſe of Commons, 27. *April* 1643.) tells us quite another ſtory; and will have the riſing of the Witneſſes to begin more early. For his opinion is that the 1260 years begin between the firſt invaſion of the *Empire An.* 365. and the ſacking of *Rome An.* 410. And the year he pitches on, is 380, or two or three years before: and then the end of them (excluding the three years and a half in which the Witneſſes ly dead) fell out about 1637. or 1638. Then, he ſaith, the Antichriſtian powers, *i. e.* the Biſhops *ſlew the witneſſes*, by ſilencing, ſuſpending, and throwing them out of their places. And then there was *great rejoycing and making merry* (according to *Rev.* 11. 10.) by *the Popiſh*

Mr. Fr. Woodcock.

Prela-

Prelatical Faction, as he is pleased to call them. But after *three years and an half*, *i. e.* at the beginning of the long Parliament, *the Spirit of life from God entred into them*, and made them stand upon their feet, and restored them to their liberty, to the great astonishment of the Antichristian faction. Nay, *they ascended up to heaven* (*vers.* 12) *i.e.* were called by the Parliament to a more ample condition: and *they went up in a cloud*, *i. e.* abundance of people congratulated their freedom. Which was then done most remarkably when three of these Witnesses (Mr. *Prin*, Mr. *Bastwick*, and Mr. *Burton*,) were brought in triumph from the utmost parts of the Kingdom. Then *was the Earthquake* (spoken of *Rev.* 11. 13.) *i. e.* great Commotions which began with the Parliament. And *a tenth part of the City fell*, *i.e.* if you will believe him, Prelacy and Ceremonies: *and 7000. men were slain*, *i. e.* Prelates, Deans, and Chapters with their appurtenances, had their honour, places, maintenance taken from them. In short, he confidently affirms the Scene wherein these great things must be acted, is *one kingdom* only: And that it is no other but the *Island of great Britain*: and the time of doing them, some years before and since the calling of the *Long Parliament*, p. 83. And so he concludes very triumphantly, p. 90. *Since the Witnesses are slain and risen again*; *chear up then*: *stren. then these weak hands. Verily*, *the bitterness of death is already over*; *and from henceforth expect better dayes*, *than either our eyes*, *or the eyes of our Forefathers ever saw.* Which is a clear Demonstration, that these men think *themselves* concern'd in all the good things, and *us* in all the Evil, contained in that Book: and that every little change in our affairs, makes them imagine they see themselves about to be raised, and us to fall under their feet: but yet that their high Confidences hitherto have been ungrounded, and were the *birth* of their proud Fancies, not the *fruit* of their sound Understanding of the Revelations

of God. And such M. *B*'s prophecies I hope will prove, who notwithstanding all those glorious dayes which his Fellows promised, is still whining and complaining of their *Sackcloth condition*; and waits *for another Parliament* to make them *ascend up to heaven* in a cloud, and *slay 7000. men*, once more, *i. e.* according to the former Exposition, the *Bishops*, *Deans*, and *Chapters*, with all the maintenance that belongs to them. Yet this I will say for him, that he is a little more merciful than Mr. *Woodcock* was. For he only threatens destruction to us in this world: but the other saith, *the power of the Witnesses to shut Heaven that it rain not*, is the power *to hold all tidings of forgiveness, mercy and peace, from the Antichristian Gentiles* (*i. e.* such as We) *while they continue such*: and declaring them a people to whom no Heaven, no Forgiveness belongs while in that condition, *i. e.* while we oppose your desires. You may read this *p.* 70. & *p.* 73.

N. C. Enough of this. I see their Vanity plainly.

C. Nay, let me tell you a little more, for fear you should forget all this, and shut your eyes again. About two year after this Prophet, another, who will not name himself, arose; and dedicated a Book to the Parliament with this Title; *The great Mystery of God*; or *the Vision of the Evening and the Morning Opened*. In which he tells us the *two Houses* of the Lords and Commons, are *the two Witnesses* which the Spirit of Christ foretold should *be raised up to Heaven*, the high place of Justice and Judicature. For though all the people of God were Witnesses for 1260 years, yet they in a more especial manner: because *they were not only to protest against Antichrist, but were that judgment which should sit, and take his Kingdom and Dominion from him, raised to Heaven by the power of Christ for that end. 7. Dan. 26.* *

Printed 1645.

* For the Ruin of mystical Babilon (he tells you in his Title page) and erecting the Spiritual Jerusalem were the ground of our Commotions, which were not to cease till by that Parliament the work was so compleated, that Christ in and by his Sts. should raign on earth a 1000 years.

And

And therefore he is very confident that our Lord reckoned the 1260. years, from the year 375. So that the time of the Witneſſes propheſying in Sackcloth ended 1635. Then they *were ſlain*, *i.e.* deprived of their civil power, if they ſpoke any thing againſt the Pope and Prelates; and thoſe three Gentlemen mention'd before, he tells us, were a lively Emblem of the reſt. But then between 1638. and 1639. the Spirit of God entred into the hearts and Spirits of the Godly party, both in *England* and *Scotland*, as he did into *Cyrus*; and they took all the power and ſtrength they had, to free themſelves from that dead and ſlaviſh condition, whereinto *Antichriſt* had brought them. And a great fear fell upon all the Antichriſtian party both in *England* and *Scotland*, yea (ſuch, if you will believe him, was the terror of their appearance) at *Rome* it ſelf. And then preſently *they heard a voice from Heaven*, (*i.e.* the place of Judicature) *ſaying, come up hither*, *i.e.* that Wiſe & Godly men would aſcend now to thoſe places to do juſtice upon Antichriſt. This Voice was heard firſt from the whole Commons in *Scotland*, *in whom* (mind it well for it's rare Doctrine) *all the power that is in Heaven did originally reſide*: and afterwards in *England*, both from the whole Common-wealth, & likewiſe from the King himſelf, who ſate in Heaven. And *they aſcended to Heaven*, (*i.e.* to the high places of Judicature,) the ſame time 1639. in *Scotland*; and afterward here in *this Kingdom*. *For the reſt of the godly were with Child with this great Truth, that the Lord Jeſus in and by his Saints was to rule all nations with a rod of Iron*: Which is ſpoken of he ſaith, 12. *Rev.* 1. &c. And they cryed and travail'd in pain to God, by humble and fervent Prayers; and to his Witneſſes which ſate in Heaven by humble petitions, from the year of Chriſt 1639. to 1641. *That the Lord Chriſt, that man-child, might in and by his Saints rule the Nations with a Rod of Iron.* Whereupon the great *Red Dragon*, V. p. 5. & p. 26.

i. e. the Popish Lords and Prelates bestirred themselves to devour this man-child as soon as it was born: but the people of God bestirr'd themselves both to God by Prayer, and to the godly party in Parliament, that these Popish Lords and Prelates might be cast out. And these Petitions and prayers were heard of Christ and his Witnesses, 12. *Rev.* 5. And so the Church did not only *bring forth the Man-child of Government* (mark that; for it tells you some *Presbyterians* taught, that all power was originally in the People) *but it was likewise received up to God and his Throne, into the high place of Judicature*. But the Dragon with his tail drew a third part of the Parliament to fall off at the same time, and likewise a war was raised between the *Dragon* and his *Angels* (*i. e.* the King and his Followers) and the *Lord Jesus* and his Witnesses sitting in *Parliament*. In short, he tells you, that what was done here should be done in all other Kingdoms, in the year 1655, When Christ and his Witnesses should take the power of all the Ten Kingdoms, which Antichrist had, into their hands; and should raign. Yet so that there should be some little reliques of Antichrist in the hearts of men till the year 1700. Then the *New Jerusalem* he assures you shall be built, and the Lamb be married to his Church and Antichrist cast not only out of the World, but out of the hearts of men.

These are some of the goodly *Dreams* or *Visions* (call them which you please) of your Divines heretofore. And no doubt they were then as much believed as Mr. *B*'s Predictions are now. Who if he live to see himself deceived, will be able it's like to invent some new beginning for the 1260. years; and you will still be so foolish as to give him credit; unless these things convince you of the madness of the Prophet. But if he be at a loss, and think such a blind creature as I can give him notice of any thing he sees not already, I may help him at a dead lift, and direct

him

him to a Book where he ſhall find relief. All my fear is, that he will give me little thanks for my pains, becauſe it will make his heart ſick, to hear his hope is like to be ſo long deferr'd. For after theſe Writers I have mention'd, Mr. *Tho. Parker* of *New-England* printed a Book about theſe things, in which he layes down *two wayes of accommodating the years.* If they begin when there were but *dark and weak beginnings of the ſigns* mentioned, that was he thinks in the year 390. and ſo the 1260. years end with 1649. *Then the Turks will ceaſe to be looſed, and the next year after, they may begin to fall together with the Pope*, if this way of accommodation hold. If it do not, then we muſt ſtay a great while. For the more *evident, open and perfect ſtate of the things foregoing* was not till the year 600. and ſo no ſhutting of the Heavens, no turning the water into bloud, at leaſt no putting off their ſackcloth, which Mr. *B.* now expects, till the year 1859.

The Viſions and Prophec. of Dan. opened 1646.

N. C. Stop Sir, I beſeech you once more. For I think you have told me too much of this ſtuff.

C. The laſt man ſpeaks modeſtly, and therefore it was not amiſs to hear him. As for the reſt I ſhould not have troubled you with their conjectures, had it not been to let you ſee; *Firſt*, what they think of us, whom they call the *Antichriſtian*, the *Papiſh party*, the *Gentiles* and *Nations*; the *followers of the Dragon*, and ſuch like Names. *Secondly*, what they think themſelves; who are, in their owne ſeem, the *Witneſſes of Chriſt Jeſus*; the *Godly party*, the *Saints that are to rule the Nations*, with a rod of Iron; the *followers of the Lamb*, who are to *aſcend to Heaven*, the Seat of Juſtice, and do execution upon us. *Laſtly*, What a Sandy Foundation their hopes are built upon; and how confident they are, and well perſwaded of themſelves without any cauſe at all. And that indeed is the chiefeſt thing I aimed at. To make you ſenſible, they have no ground for

that high opinion they have conceiv'd of their own wisdom and insight into the things of God: they being blindly lead by their own Imaginations and passionate Desires, while they think they understand and see more than all the Wise men in the World. So the last man but one, that I named, brag'd and vapoured: *glorying that he had found out that truth which none of the wicked should understand; neither Priest nor Prophet; Rulers nor Seers.* All is hid and covered from them, and the reason is, because they drank of the Cup of the Whore, of which if a man take but one Sip, he is utterly incapable to have the Visions or mysteries made known to him. And therefore he triumphs in this manner over all our Nobles and Clergy: *Who will beleive of all our great men and learned Prelates, that Jesus Christ is come in the Clouds of Heaven, and is set down upon the Throne of Judicature in his Saints and Witnesses, to judg that man of sin?* No indeed; they had more wit. And yet this the man thought, in his self-conceited Wisdom, *to be as clear as the Sun.*

N. C. I am fully satisfied that they were much out of the way: And therefore more words are needless.

C. That the way (you might have said) and Spirit of Mr. *Bridg* is mostly and chiefly to be out of the way.

N. C. I leave those conceits to you.

C. And you will leave it to me also; for you take no notice of it, to tell you the cause of all this.

N. C. Because I do not know it.

C. It's easy to see that is nothing else but their pride and vain conceit of themselves; as if God would reveal all his secrets to them, and hide them from others. For they are the *Watch-men* upon the Tower, the *Embassadors* of Christ, the *Angels* of the Churches, the Lords *Worthies*: And they that follow them, are the *Holy ones*, the *Dear people of God*, the *little Flock*, the *Lambs of Christ*, the *Flock of the Earth*, the *Redeemed ones*, and the *Rem-*

nant

nant of Jacob. Nay, as ſoon as ever any perſon comes to hear them preach; they hope there is a *Work of Grace* in their hearts, and that they begin *to favour the things of God*; and to *deſire the ſincere Milk* of the Word. As for our Miniſters, Alas poor Creatures! they are the *Falſe Prophets*, *blind Guides*, *Idol Shepherds*, that have eyes indeed but cannot ſee at all. And our people are the *World*, the *Wicked*, the *children of the Evil one*, *Enemies of God*, and ſuch as remain ſtill in *Egypt*. At leaſt, the vail is before our eyes; or we have taken a ſip of the Cup of the Whore, and that ſends up ſuch fumes into our heads, that we cannot poſſibly diſcern the myſteries of God. Hence it is that the meaneſt of you takes himſelf to be wiſer than the beſt of us; than any of our Biſhops and Prieſts, nay the whole Clergy put together. And if we will not have ſuch a man in the ſame eſteem that he hath himſelf; preſently we are lookt upon as enemies of the power of Godlineſs, formal fellows, or meer moraliſts, that hate the true ſeed.

N. C. Doth not *David* tell us, that *God had made him wiſer than any of his Teachers?*

C. See how you ſtill equal your ſelves with men inſpired. From which vain conceit and arrogant Opinion, I make no doubt, it is, that you take every ſudden fancy and ſtrong imagination that comes into your head, to be an Inſpiration of God. And that you are ſo adventurous and bold in expounding the Holy Scriptures, as if it were given you in that moment, as it was the Apoſtles, what you ſhould think and what you ſhould ſpeak. Nay, ſo deep have you drunk of this Witches Cup, and are ſo intoxicated with ſelf-conceit and ſelf-love, that you imagine all your Devices, and forms of Religion and Government muſt be received by all the world. For your mind is the mind of God, and your words the Oracles of God.

So even Mr. *Edwards* himſelf ſeems to fancy, when he exhorts all people that

Epiſtle before his Antapolog.

that were waving and hung doubtful between *Presbytery* and *Independency*, to wait upon God in that way of his, an Assembly of so many learned and Godly men, *to see what he will be pleased to speak by them.*

N. C. What is this to all the World? were they bound also to listen to what this Oracle would utter?

C. You are too quick. I was going to add that as they think themselves the best people here, so the best in the world: and look upon the Reformation it self, as needing a Reformation. And therefore hoped that if they setled Religion among us according to their mind, *there would be a pattern from the Word set up in this Island, for an example to all other kirks abroad.* Thus the *Commissioners* of the general Assembly of the Kirk of *Scotland* tell us: * and therefore call upon the Ministers to stir up themselves, and the people in Truth and Unity; because, say they, *it will be a powerful means to preserve our Religion, and to propagate the same to other Churches, groaning under their several burdens, and panting for such a Reformation as the Lord in Mercy hath granted us.* And accordingly they indicted the Fast, I told you of, on the *Lords-day*, for the promoting Unity in Religion, and Uniformity in Government, *and the advancing the Kingdom of Christ* (*i. e.* their Discipline) *every where.*

* Directions to Ministers anent Malignants. p. 12.

N. C. None excepted?

C. No. For Mr. *Case* tells the Commissioners of the General Assembly, * that God had honoured their Nation in making them the first fruits and pattern of a thorough and Covenant-Reformation to us, and *all the rest of the Christian World.* And withal saves, *I am humbly confident, that the same shore shall not found this Covenant, which bounds the new two Covenanting-*

* Epistle before his book called The quarrel of the Covenant dedicated to them.

*planting Nations. But, as it is ſaid of the Goſpel, ſo it will be Verified of this Goſpel-Covenant; The Sound thereof ſhall go into all the Earth, and the Words of it to the End of the World.**

N. C. Strange Preſumption!

* P. 62. of that Book.

C. I ſuppoſe he could have found a text for it in the *Revelation*, if you had preſumed then to queſtion his humble confidence. For I obſerve the *General Aſſembly* tell his *Majeſty*, that if they may but have that Unity in Religion and Uniformity of Church-Government in the two Kingdoms which they petition him for, it will appear then that the unhappy Commotions and Diviſions among us, were but the* *Noiſe of many Waters, and the Voice of a great Thunder, before the voice of Harpers, harping with their harps*; which ſhall fill the whole Land with Melody and mirth; and the name of it ſhall be, *the Lord is there*. The place to which they refer, you know, is 14. *Rev.* 2. Now immediately after this joy and Melody, there follows, as you may ſee. *v.* 6. *an Angel flying in the midſt of Heaven, having the Everlaſting Goſpel to preach unto every Nation, kindred, tongue, and people.* That is, as Mr. *Caſe* perhaps might have expounded it, this Goſpel-Covenant St. *John* ſaw, upon the wing, about to fly to the end of the World.

* Letter to his Majeſty, July 27. 1642.

N. C. No man could be ſo abſurd.

C. What greater abſurdity is there in this, than in the application which the general Aſſembly make of the foregoing words to the ſame purpoſe?

N. C. I approve of neither.

C. But then poſſibly they might have perſwaded you it was a good expoſition; when Mr. *Caſe* made you believe the Covenant was *an Ordinance of God, an Holy Ordinance*, * *a pure and Heavenly Ordinance*; yea, one of the moſt ſpecial and ſolemn, being *a joyning Ordinance* which ſtrikes the main ſtroke between

* V. P. 8. and other places of the fore-cited Book.

between God and us: the *Marriage knot*, whereby God and a people are made one: a piece of *Divine Worship*, and, as far as I can discern, a more holy, or higher Ordinance, in his esteem, than the Sacrament of Christs Body and Bloud.

N. C. For shame do not abuse men.

C. I am far from it, as you may see if you will but consult his Answer, to this Objection which some made against it. It is needless, say they, to take the Covenant; or rather a prophanation of so holy an Ordinance; since we have done it over and over again in our former Protestations and Covenants. To which he replies.* *You receive the Sacrament of the Lords Supper once a month, & that is but a Seal of the Covenant. Consider it, & be convinced.*

*Pag. 40.

N. C. I am convinced of this, that you do not bely him.

C. Very well. And therefore he exhorts the Ministers to indeavour, *to sanctifie the people for so holy a Service*, as the taking of it; and tells the people they must get their hearts into an *holy Ordinance frame*. Just as if they were going to a new mount *Sinai*, to be entred into a new Religion; and separated from the *Nations* to be a *peculiar people zealous of the Covenant*. And indeed, he all along makes it of the same nature with that Covenant, which the children of *Israel* made or renewed with God: and so confidently applies all the places of Scripture which speaks of that, to this holy service: that one cannot tell by any thing he says, but this was the *Covenant* which the Holy Books speak of. Nay some of them when the Covenant came into *England* look upon it as the *Ark of Gods presence*, as Mr. *Freak* tells us*, upon the account of which they should certainly prosper. And Mr. *Case*, I remember, tells us, this was the sin of *England* in former times, *That our Fathers knew not this service: it was hid from them; they regarded it not: and those times of Ignorance God winked at, or God lightly regarded them.*

*Beam of Light.

N. C.

N. C. Sure he did not imagine all our Pious Anceſtors to be Heathens.

C. You ſhall judge by and by what thoughts theſe men have of us all, when I have told you, that in the ſtrength of theſe high towering thoughts, and lofty imaginations they taught the people to go to battle againſt their Soveraign, and to fancy the *Lord march't before them*. They were confident they ſhould prevail becauſe they were the *Jacobs* and we but *Eſau's*; and *the Elder muſt ſerve the Younger*: nay, *We the ſeed of the Serpent and they the ſeed of the Woman; and ſo they muſt wound our head*, i. e. *give us an incurable mortal blow*. Thus they were taught by Mr. *H. Wilkinſon*, in an Epiſtle before a Sermon * of his: in which he tells the Parliament again, *that they have to do with a brood of Serpents*, p. 13. at the beſt, that *we are but a piece of Papal Chriſtendom*, as his phraſe is, *p.* 8. Nay, when the pride and paſſion boiles up to its height, then they look upon us and the reſt of the world, but as *Infidels* and *Pagans*. What other conſtruction can you make of the letter of the *Scots* in *Ireland* to the General Aſſembly *? In which they deſire them to ſend over ſome Miniſters to them; God having now opened a fair door to the Goſpel by the baniſhment of the Prelates and their followers. Nay, they call to them, as if they made an addreſs to ſo many *Apoſtles*, and the Proteſtants in *Ireland* were but ſo many Heathens; *Pitty poor Macedonians, crying to you, that you would come and help us*, &c. *Send able men to help to lay the foundation of Gods houſe according to the pattern.* And agreeable to this Petition they returned an Anſwer * in the Apoſtolical language, telling them, though they are loth *to ſtretch themſelves beyond their own meaſure*, yet they dare not be wanting to the *inlargement*

* Preacht before the Parliament, 25. Octob. 1643.

* Convened at St. Andrews in July 1642.

* Auguſt 6. of the ſame year.

ment of Christs Kingdom. And so they send them some men *to plant and to water* according to the directions of *Jesus Christ*, and the Doctrine and Discipline of that *Kirk*, wishing that they who are sent may come with *the full blessing of the Gospel of peace*; and that they will with all chearfulness embrace & make use of *the message of Salvation*. Who would not think, that reads this, if he were a stranger to our Country, that some few Christians in that Island had sent for some *Apostolical men* or *Evangelists* to plant the Gospel among a Pagan People? And that the *Prelates* and *Ministers* under their obedience, had been but so many *Heathen-Priests*, that nurs'd up the Nation in barbarous Ignorance? Such is the goodly conceit they have of themselves, and their horrible contempt and scorn of all others. From whence it is, that they call us *the Nations*; asking their people when they do any thing that we do, *Why do you imitate the Customes of the Nations?* And there used, I remember, to be no phrase more common than this, when a man removed his dwelling to a place where one of your Ministers was, that *he went to live under the Gospel*. And when they inquired of the welfare of their Friends, the current Phrase was, *How do the Christians of such a Town?* According to the import of which language Mr. *Bridge* takes the boldness to call us *Gentiles*, in the eares of the House of Commons *; telling them that *the Horns* (the Kings party) *may push and scatter for a time; but the Carpenters* (viz. the Parliament) *shall fray them away, and cast out these Gentiles*. And another bold Writer † tells them that the Army had often put the *Armies of the Aliens* to flight, and therefore must be considered. Nay, he is so profane as to say, *take heed of resisting the Holy-Ghost, for that mighty works have been done by these men you cannot deny*. p. 12. Miracles it seems were revived again to con-

* Fast Serm. Nov. 29. 1643.

† Parsonick to the Parl. and Assembly for Liberty, 1644.

convince us, who were either poor *Legalists*, or *Heathen Idolaters*. Yea, God did *by a continued series of Miracles and wonders* (if you will believe the Rump of the Parliament *) *exalt his name in the eyes of this and neighbor Nations by their means*. But alas! we were the most reprobate and hard hearted of all other *Aliens*, that could not be converted. *Uncircumcised Philistines*, in Mr. *Case*'s language: Nay, *Amalekites*, with whom the Lord would have war for ever.

* Declaration, Sept. 1648.

N. C. Now you grosly abuse them.

C. Read the Preface to Mr. *W. Bridger* his Sermon, and judge whether I be guilty of that fault or no.

* Preacht before the House of Com. Febr. 22. 1642.

N. C. What doth he say.

C. He tells you that the business of Christs Kingdom is look't upon by the squint-eyed multitude, under an *Hexapla of considerations*.

N. C. What's an *Hexapla*?

C. Nay, you must not trouble your self about his phrase, for he tells you in the conclusion of that preface, *It is such as I can speak, and I desire to be thankful it is no worse, considering my deserts*.

N. C. Well then let's hear it, as bad as it is.

C. After he hath done with the *Theological*, the *Historical* and the *Legal*, he comes to the fourth consideration, which is *Critical*. And what's that think you?

N. C. You would not let me ask Questions, and therefore I'le make no answer to yours.

C. You would never guess if you did; nor can the most *Critical* of you all tell why he gave it that name; for it is only this. *My money shall never help to kill men*. To which he Answers; *well, if you hinder the killing, quelling of those who would both kill and quell us, ours, our Religion, Kingdom; you become friends of Gods enemies and ours: and resolve to make peace with them, with whom God*

hath

hath resolved to have war, Exod. 17. ult. What think you now, did not this man look upon us as *Amalekites*? and wish *the Servants of the living God*, to whom he addresses his *Hexapla of considerations*, would have war with us eternally? Do you not see what is like to become of us, if men of this Spirit have Power again proportionable to their Will? must not *our name be blotted out*? and must not he be accursed that *doth the work of the Lord negligently*? ——

N. C. I pray no more Questions.

C. And then all your Victories will be called once more, *the return of prayers*, which you take to be as powerful as the lifting up of *Moses* his hands. And all the Miseries which befal us, *the day of the Lords vengeance* for the blood of his faithful servants. For I must tell you another effect of your Pride, is ——

N. C. Do not put *me* among that number.

C. Their pride then, is to think every *favour* that is done them to be their due, and so they are bound to thank no body for it. God they fancy makes the wicked serve them, and causes them to do that for their sake, which they had no intention to do. And on the contrary, if any *justice* be done upon any of themselves, presently it is voted persecution, cruelty, enmity to the People of God, and hatred of his Truth and Ways. But let them exercise never so great oppression, tyranny and cruelty upon their Neighbors: it shall be cryed up as zeal for God and his cause, Love to justice and pure Religion; at least excused, as a fulfilling the Decrees of the Almighty, spoiling the *Egyptians*; and acting for the Lord in the day of Vengeance.

N. C. This is your time: and so you may say what you will against Christ's *witness-bearing people*, while they are in their *sackcloth condition*. It is now only their *witnessing time*, but ——

C. But,

C. But, what? Why do you make a ſtop?

N. C. The times will mend, and the *Witneſſing time*, they ſay, will be over.

C. You would have me think then, that you ſpeak their ſenſe not your own: But I perceive you are a little taken with thoſe new Phraſes, of the *Witneſſing time*, and *witneſſing work*. As indeed it was alway the humor of your party, if a noted man invented an unuſual Phraſe, preſently to form their mouths to that new mode of ſpeaking: Juſt like a pack of Hounds, that when one begins to open, immediately all follow, and almoſt deafen one with the noiſe. When a Preacher, for inſtance, from that text, *David ſerved his Generation by the will of God*, raiſed this impertinent Obſervation; *That it is our duty to mind Generation-work*; inſtantly all Pulpits ſounded with this Doctrine of *Generation-work*. That was the phraſe in thoſe days: In ſo much that you ſhould hear both Miniſter and people bewailing it in their prayers, that they had not minded *Generation-work* more. Which made ſome good innocent ſouls, that were not acquainted with the ſecret, bluſh when they firſt heard it, and wonder what they meant. And to ſay the truth, that was a hard matter to tell. For the *Presbyterians*, I think, meant nothing but *reforming according to the Covenant*, the Lord having given them ſuch an Opportunity, as the *General Aſſembly* ſpeak in their Anſwer * to the Declaration of the Parliament of *England*. Where they tell them that when the Supreme Providence gives opportunity, *of the accepted time and the Day of Salvation, no other work can proſper* in the hands of his ſervants, if it be not apprehended, and with all reverence and faithfulneſs improved. And withall,

* Preſented 25. Aug. 1642.

they add, This Kirk when the Lord gave them the calling, *conſidered not their own deadneſs, nor ſtaggered at the promiſe through unbelief, but gave glory to God.* And who knows but the Lord hath now ſome controverſie with *England*, which will not be removed, till firſt, and before all, the Worſhip of his name and the Government of his houſe be ſetled according to his will? This was their *Generation-work*. But others meant by this Phraſe; the pulling down every thing that they imagin'd Antichriſtian; Presbytery and all. And ſome went ſo far as to think it was *Generation-work* to pull down Monarchy, *to bind Kings in chains, nay Protectors in fetters of Iron.* And when they were not able to do the laſt, though they had effected the other; then they fell to *witneſſing-work*, and *propheſying* againſt it: For that was the Commonwealths mens phraſe, when they ſpoke of O. CR. himſelf. * *The Lords faithful people, the fooliſh contemptible nothings, irreconcileable enemies to the Government of a ſingle perſon, were putting up their prayers and appeals to the Lord, witneſſing, and prophecying againſt him, and the Beaſt-like foundation on which he ſtood,* &c. For the ſetting up of him, you muſt know, was in their opinion *the healing the deadly wound of the Beaſt* *. Though by others who were for *Generation-work* too, and thought themſelvs as great promoters of it as they; He and his ſon were called, *Moſes* and *Joſhua*; or *David* and *Solomon*, as you may ſee in ſeveral Addreſſes made to them. But above all commend me to the good people of *Chard* in *Somerſetſhire*, who bleſs that Providence who had given them ſuch a *Joſhua* to conduct them to the *land of promiſe*. Another phraſe as hard to explain as the

* True Catalogue p. 12.

* Ib. p. 9.

The addreſs from thoſe at Leiceſter was much to the ſame purpoſe.

the former: But as greedily ſwallow'd, and made uſe of by your wretched *Phraſe-mongers*, to abuſe themſelves and the Nation. In ſhort; All the whole gang thought God was fulfilling prophecies, and making good the Revelation, and they muſt help and be inſtrumental to him in this *Generation-work*: Elſe they might be ſhut out of the *land of promiſe*, and not enter into the *New Jeruſalem*. There was no man of this ſort, who had never ſo little power, were he but a petty Conſtable, or the like Officer, but he imagin'd he heard God ſaying to him as *Mordecai* to *Eſther*, *Who knows but thou art raiſed up for ſuch a time as this?* Nay thoſe whom you count the ſobereſt perſons were ſo drunk with this conceit, that they fancied themſelvs or their Friends to be *Angels powring out Vials*, or ſome ſuch thing. Mr. *Edwards*, I remember, who with ſo much zeal and courage incountred all the Sectaries, and gave a particular reproof to one *Durance*, who prayed that *the King might be brought to the Parliament in chains*: Fell into this dotage himſelf, peremptorily to affirm, that God would honour their Brethren of *Scotland* to be inſtruments of pulling down the Sectaries. *They ſhall all fall before the Scots*, ſaith he, *whom they have ſo vilified and unworthily dealt with; as the Prelatical and Popiſh party did.* Which he proves from *Revel.* 3. 8, 9, 10. All thoſe promiſes to *Philadelphia*, he aſſures you, do in a ſpecial manner belong to our Brethren of *Scotland*, as "*Firſt, that God will make* "*them come* (*i. e.* thoſe who are the "Antitype to thoſe *Jews*, the Sectaries, Anabaptiſts, Independents, "that whole faction) *and worſhip before their feet, and* "*to know that God hath loved them*; that is, they ſhall "overcome and triumph over thoſe Sectaries, *&c.* "O Church of *Scotland*, and all ye that are for Reformation

Gangræna ſecond part p. 193. 194.

"*mation Presbyterial* against the Sectaries, nouriſh "your Hopes by theſe things, neither let your hearts "be troubled, whatſoever the world ſpeaks againſt "you. And ſo he interprets a ſtory of a Drum beating in an Independent Congregation, as a ſignification, that the War which the Independents thirſted for with the *Scots*, as much as ever an unhappy Boy did to be at fiſty-cuffs with one of his fellows, would prove their ruin, and be a means to overthrow all their Conventicles. * Though alas! Quite contrary to his expectation, the Sectarian Army beat the *Scots* to dirt, ſubdued the whole Nation, brought *Philadelphia* into bondage, and made her worſhip at their feet. And yet Mr. *Burroughs*, I obſerve, one of thoſe Independents Mr. *Edw.* writes againſt; ſeemed, when time was, to have the ſame opinion of the *Scottiſh Brethren*: and to foreſee glorious things that they would do. For he tells the Citizens, *Certainly that Nation is a Nation that God doth love, a Nation that God doth honour, and, by whoſe many expreſſions of his love, ſheweth that he doth intend to make them SPECIAL INSTRUMENTS of the GREAT THINGS he hath to do in this latter age of the World.* And it ſhould ſeem, he read this in the *Revelation* too, for he adds; *We may truly call it* Philadelphia, *And Mr.* Brightman *(that famous light in former time, 30. or 40. years ſince) did Parallel the Church of* Philadelphia *with the Church of* Scotland. Philadelphia *ſignifies Brotherly-love: When was there ever a Nation, ſuch a Church that joyned together in ſuch firm Covenant as they have done? Had we the like Union among us, O how great things had we done before this time?* And then he

* *Gangræna* 3. part. pag. 165.

Speech at Guild-Hall upon the occaſion of the coming in of the Scots.

he tells them that it is a Nation ingag'd to God in a higher, more extraordinary way than any Nation upon the face of the Earth; a Reformed Nation: A people that have risen up against *Antichrist* more than ever any people have done; *and that is the great work of God in these times*: And therefore certainly *God hath a love to them*, because they break the Ice, and begin the work, and arise in such a way as they do, for the pulling down of the man of sin. I suppose he means they arose in the way of Arms, and resolved not to lay them down till they had finished the work of the times. What that was, Mr. *Burroughs* tells you; though the word *Antichrist* now signifies nothing certainly, but what every one pleases. And Mr. *H. Wilkinson* tells the Parliament of *England* what it is, in the same terms. *Your business*, saith he, *lyes professedly against the Apocalyptical beast, and all his Complices.* "The "birth with which you travel, as it "was the expectation of Antiquity "and Ages past, so it will be the happiness of posterity and Ages future. Think not "that it is in the power or compass of Devils or men, "to make that birth prove abortive, which himself "hath undertaken to bring forth, and to baptize with "the name of *Israel*, *it being a child of promise Isa. 66. 9. Shall I bring to the birth and not cause to bring forth, "saith the Lord, shall I cause to bring forth and shut the "womb, saith thy God?* No, saith he a little after, God "hath spoken the word for the restauration of *Sion* "and building up the walls of *Jerusalem*, and therefore let your Faith hang out its conquering and "triumphing Flag, and let *Emanuel* be the *Motto*.

Epistle before his Sermon preached, 25. Octo. 1643.

Thus you ſee, what both the great Parties thought was the *work of Generation*: and what fine work they have made of it; there being a greater growth of *Antichriſtianiſm* of all ſorts ſince that time, than ever we knew before. You ſee likewiſe, what work they make with the holy Scriptures; and that it had been a great part of the work of that Generation to pervert and abuſe them. And withall you ſee what is become of their high Confidence that they ſhould not miſcarry in their Deſigns upon us, whom they baptized with the name of the *Complices of the Apocalyptick Beaſt*. Their hopes are prov'd abortive; and now they are travailing with a new Wind, and are in pain till they bring forth a Lye. They that were triumphant a little while ago, have taken in their Flag and chang'd the *Motto*. Now the word is *Ichabod, Where is the Glory?* They have altered the Phraſes very much and ſpeak in a complaining tone. After ſo glorious a progreſs in the *Work* of pulling down *Babylon*, and ſuch Aſſurance they ſhould have the *Beaſt* under their feet; they are caſt back again, and are but at their *Witneſſing-work*, and *Propheſying* its Deſtruction. Now Mr. *Bridge* tells us, * *this is the work of our Generation, Witneſs-bearing to the truth of Chriſt in oppoſition to the wayes of Antichriſt in Antichriſtian times. This is the work of our Generation.* Good lack! That the World ſhould be thus turn'd upſide down: That their *hands* ſhould be lately at the work; *that the Carpenters* * *ſhould be at work in every part of the Kingdom to cut off the horns:* and now they ſhould have no work but for their *Mouths*; *Witneſs-bearing-Work* is all the buſineſs! ſtrange! *The work of the time*, ſaid Mr. *Bridge* above 20 years ago, *is to meaſure the Temple.* Nay, *we are upon the work of Reformation, building*

* Seaſonable Truths in Evil-times p. 100.

* Mr. Bridge ſermon before the Parl. Nov. 29. 1643. 17.

the

the Temple *. He ſaw the *meaſuring line* in the Parliaments hand; yea, the Stones were going to be laid; and all the fear was, they ſhould not lie even. But now all is vaniſhed, a new Viſion appears; the Church is hidden, the Inner-Court is not to be ſeen, and the *Holy-city is ſtill trod under foot*, and they are got no further than *Witneſſing-work*. Then *the work was to caſt out the Gentiles*, * and now the *Gentiles* remain within, and the *work is only to witneſs againſt them.* * *This is the work to which a thouſand years of Glory and Comfort is promiſed. This is the work; witneſs bearing to the Truths of Chriſt, in oppoſition to the ways of Antichriſt*; as he tells over and over in his late Sermons. * Do you not wonder at this; that the work was ſo long ago *to caſt out the Gentiles* and the word was given forth, * *Up and be doing, and do it fully. Curſed is he that doth the work of the Lord negligently; and with-holdeth his hand from ſhedding of Blood: But now they are only Witneſſing & waiting for the Power to turn the Nations into war & blood?*

* Ib. p. 24.

* Ib. p. 17.

* Seaſ. Truths, p. 112.

* P. 101. Seaſ. Truths. printed 1668 Sermon before the Parl. p. 17.

N. C: They are grown very humble.

C. No. This is but a new proof of their inſufferable Pride. They will not ingenuouſly ackowledg their Errors. They are ſtill as bold & confident in prophecying from the *Revelation* as if they had never been miſtaken. And you feed and incourage their Preſumption, while you admire theſe *Dreamers*; and ſuffer them to lead you quietly by the *Noſe* backward and forward, juſt as they pleaſe. The Cauſe of which I doubt is your Pride too; who are reſolved not to be aſhamed of your vain hopes, nor abate your confidences; but ſurrounding your ſelves with Propheſies and Promiſes, to harden your faces, and look as boldly upon us as

ever. The world muſt not think you have miſſed the Mark: but only ſuppoſe you have received a *farther light*, and that the mind of God is more fully revealed; and that now you have found certainly in the Revelation whereabouts we are. Or rather, many of this ſort make no reflection upon what is paſt. A *new Phraſe* is able at any time to blot out all remembrance of former things. Let them but get *this* by the end, and there is no other talk; no other thoughts. Away go all Objections and Difficulties, all doubts ſcruples and fears: All ſad thoughts if they have any, vaniſh as ſoon as they hear *this*; and you may quiet them with it when you will, as you do a Child with a Rattle when it cryes. Lord, ſay they, it is *Witneſſing-time*. How ſhall thy poor Creature go through this *Witneſſing-work?* Alas! Chriſtians, ſayes another when he meets his Friends, we are faln into the *Witneſſing-days: Bear your Teſtimony*: Feat not their faces; only let your Teſtimony agree. *If you would bear Witneſs, unite your Teſtimony.*, O, it is a *ſackcloth-condition*, replies a Third, Let us *mind the duty of a ſackcloth-condition*, let us *wear our ſackcloth handſomly*. I, and then ſaith a Fourth, *Chriſt will pay all the charge that you are at, in Witneſs-bearing. If a man have a ſuit at Law, and have* 5. *or* 6. *Witneſſes, and carry them an hundred mile, he bears all the charge of their Witneſs-bearing. Saith Chriſt, I will give power to MY Witneſſes, they are MY Witneſſes. Ye are Chriſts Witneſſes, and look whatſoever charge you are at, he will bear the charge; he will bear all the charge of your Witneſs-bearing. And therefore be faithful in your Witneſs-bearing.*

Seaſonable Truths, p. 124. 125.

In this manner they are lull'd aſleep, and tickled out of the remembrance of all things paſt. Nothing elſe

elſe comes into their Minds, nothing into their Mouths, as long as the ſtrength of theſe New Phraſes laſt. And their Miniſters having found the admirable power of them, and how they ſtick in their Fancies, and work there, and wholly poſſeſs them; they will not fail to furniſh them with good ſtore of them, when there is occaſion. And ſhould they but change a certain Word now in uſe, into one of theſe Phraſes I believe it would help to do their buſineſs very effectually.

N. C. You will not teach them ſure in this Art. What do you mean?

C. Preaching you know hath been a Word long in uſe among us, and no body needs be told what we mean by it. But this being an old Phraſe there were ſome that grew weary of it, and changed it into *Teaching*. And for ſome time, who *taught* to day? was the Phraſe. But this growing common fell into diſlike too; and ſo they called it, *Exerciſing*. And when this became ſtale alſo and pleaſed them no longer, then I remember, ſome called it *Lecturing*. But this would not take, and ſo *Speaking* became, in a manner, the only Word. And among the moſt pure the queſtion ſtill was, who *Speaks* here this Morning? But afterward this was chang'd too, into, who *holds forth*? and what was *held forth* by him to day? A great many more ſuch Alterations it's like you can remember, who are better acquainted with theſe matters than I. But I was going to tell you, that if any man ſhould have the conceit to call it *Witneſſing*, or *Prophecying*; and this Phraſe ſhould get among them, who *Witneſſes* to day in ſuch a Congregation? or who *Prophecies* in your Meeting? or will you go hear Mr. *A. B. C. bear his Teſtimony* to day? No doubt, it would take

take wonderfully; and make a Rabble run like mad to hear what new thing, this *Witneſs-bearing* is. For ſuch is the ſillineſs of this people, that they imagine with every *new phraſe*, there is ſome *new thing* to be learnt; and that the *old Preachers* are nothing to the *new Teachers*; and they who *hold forth* have ſomething more to ſay, than he that only *Speaks*. And therefore what will they fancy there to be in *Propheſying*, and *Witneſs-bearing*? nothing leſs, I warrant you, than a clear Diſcovery of the things that lay hid from Ages and Generations; the opening of Seals; the numbring of the years, and unlocking all the Secrets of the Revelation. And though they underſtand never a word, yet they will believe themſelves marvelouſly inlightned, when they are well ſtuft with phraſes: and are able to talk of *Generation-work*, *Witneſſing times*, *ſhutting up Heaven and commanding that it rain not*, *turning the waters into blood*, *and ſuch like things*: eſpecially when they can fancy themſelves *to be Witneſſes*, *and to have Power given them to propheſie*, *and to ſend fire out of their mouths to devour the Adverſaries*. This is comfortable Doctrine indeed; that they can but open their mouths, and out-come *ſcorching and devouring Judgments*, *at their prayers*, *to blaſt and deſtroy us all*. If this fancy get into their heads, it will be ſure to keep them in heart, and blow up their furious Zeal to a greater Heat. And if ever they chance to reflect on the miſcariage of their former hopes wherewith they were big, they will then have a trick ready at hand to ſalve the buſineſs, that it ſhall not diſcourage their preſent confidence. It was only becauſe they were not hot enough, and did not open their mouths wide enough, and breathe forth fiery and devouring prayers againſt the Enemy. And therefore now they will call to one another as Mr. *Bridge*

V. Seaſon. Truths p. 120, 121.

Bridge teaches them *, & ſay, *Chriſtians, is there a fire, a fire in your mouth? O you that have any credit in Heaven, pray now. What? Doth fire come out of the mouth of the Witneſſing-people of God to devour their Enemies, and will you ſhut your mouth and not pray? O you that are Witneſſes, now open your mouths; for fire proceeds out of your mouths to devour the enemies that hurt the Witneſſing-people of God; Open your mouth wide; and you that never prayed, pray now,* Ib. p. 121. & 126.

Thus they open their mouths; but ſhut their eyes, and will not ſee how they have been deceived. They maintain their confidence by theſe Arts; and are all agreed in this, never to agree with us. They muſt have war with *Amalek* for ever. And though they have *many differences*, as Mr. *Bridge* acknowledges, *and are divided into many opinions and perſwaſions*, yet if they agree in this one thing, which is the main, to unite their Teſtimony againſt us, it is enough. This ſhall bear up their Spirits, and make them hope though they claſh and jarr in a thouſand things. Let but their *witneſs* againſt us agree, and their hearts ſhall not fail; but they ſhall ſtill talk as if they were infallible.

N. C. I was loth to be ſo uncivil as to interrupt you too much in your carreer: but you have drawn your diſcourſe to ſuch a length, that it would weary your *Friends*, were they here, as much as vex your *Enemies*.

C. I did not intend ſo many words: But my thoughts ran ſo nimbly before me in this Argument, that feeling no wearineſs in my ſelf, I never reflected how much I might tire you. Pray pardon me.

N. C. Well

N. C. Well it's done now: And I will not begin it again by making any reflections on what you have ſaid. But this I muſt needs ſay, that Mr. *Bridge* was always held a very *precious man*, one that hath *a deep inſight* into the things of God; much *inlightned* in the knowledg of the Myſteries of Chriſt, and of *long experience* in his ways; and therefore I confeſs, I much wonder at theſe things, and am troubled that he ſhould write on this faſhion. Yet ſay what you will, there are thoſe, who will follow and admire him.

C. Do you think I am ſo ſimple as to doubt of it? when I conſider, as a *French Gentleman* once ſaid, how there are ſcarce any kind of Beaſts, which hath not heretofore been adored among Idolaters; nor any Diſeaſes incident either to Body or Mind, whereunto Antiquity hath not erected Temples; what ſhould make me wonder at ſo ſmall a thing as this, that divers men have thoſe in high eſteem, who are no ways deſerving? It is no marvel, if ſimple people hold Sots in high reputation, ſince they have addreſſed their Incenſe to *Apes* and *Crocodiles*. There are thoſe, I have been told, who prefer the neighing of an Horſe, before the ſweeteſt and moſt muſical voice of Singing-men and Singing-women: and others that have thought the ſmell of Garlick to exceed the beſt perfumes; why ſhould I think it ſtrange then, if there be ſuch men found as are more moved with the *knocking of hoops*, and *walloping of milk*, and ſuch like Sounds; than with the ſtill voice of the cleareſt & moſt harmonious Reaſon? In ſhort, I am not forgetful of the Proverb, that *the Purblind is King in the Blind-man's Country*.

N. C. I lookt when you would bring forth a Proverb again.

C. And is it not ſignificant? I think it deſerves to ſtick in your mind more than any of your Phraſes.

N. C. But

N. C. But I always thought, what-ever you judg of us otherways, that you had all allowed us to be the moſt *knowing people* in the Land.

C. Yes; *in your own conceit*: But otherwiſe you have diſcovered the greateſt folly. For you would never hear Inſtruction: but alway tickled your ſelves with this fancy that you had the work of God in hand; and that what you deſigned was the very mind and counſel of the Lord; who would never let it miſcarry, but bring all your thoughts to paſs. Otherways, you need not have been in this condition wherein you are. For I can tell you, who forewarn'd you of it in Print five or ſix and twenty years ago, and bad you take notice of theſe words; *If it ſhall come to paſs that in point of Reformation what formerly was proffered by the Soveraign and refuſed by the Subject, ſhall hereafter be requeſted by the Subject and denied by the Soveraign; we ſhall have leiſure enough to admire Gods juſtice, bemoan our own condition, and inſtruct our poſterity not to out-ſtand good offers; leſt for want of ſeeing their happineſs, they feel their own miſery.* But you have no ſpare moments, it ſeems, to admire any thing but your ſelves: Nor to bemoan any thing but that you do not ſtill ſit *in Heaven*, the place of Judicature, to which you thought your ſelves advanced. And are ſo far from inſtructing poſterity in any true wiſdom, that you would have them think the greateſt happineſs we can next deſire is to ſee the *ſtill Nation turn'd to war and blood.* The old ſaying was, that *if things were to be done twice, all would be wiſe*; but you------

N. C. Pray leave off your old ſayings, We do not underſtand matters of Policy, and human Wiſdom: but in the things of God ſure you will not deny us to have a ſpirit of diſcerning more than other folk.

C. In

G. In the *Revelation* you mean, and the ancient *Prophecies*: In *Witneſſing-work*, and the *work of the Generation.* In which indeed you have diſcovered a marvellous skill; and ſhown that you can ſee as far (you will needs have it farther) into a Milſtone than other men.

N. C. I am ſufficiently convinced that we know no more of thoſe ſecrets than you: But there are a great many other you know beſide thoſe, in which it was ever thought we were well ſeen.

C. Now perhaps I gueſs at you meaning. You have great skill in expounding the Works of *Providence*, though not in interpreting *Prophecies*: And can give the reaſon of thoſe misfortunes which befall ſome particular perſons; contrary to the expreſs ſentence of our Saviour, *Luk.* 13.

N. C. Thoſe very words of our Saviour deterr us from paſſing raſh Cenſures.

C. Do they ſo? How came Mr. *Vicars* then profeſſedly to handle this Argument? and not only tell ſtories of Gods hand upon Malignants; but expreſly affirm, this *was a direct judgment of the Lord for deſperate Malignancy*; and that, *a clear evidence of Gods undoubted indignation?* And now how came Mr. *John White* to licenſe this deſperate Book; but that you thought you might do any thing to promote the cauſe, becauſe it was the cauſe of God? This makes you ſtill compoſe *Prophecies* to amuſe the credulous; and fill the Nation with the noiſe of *Prodigies* to ſet the timorous into a fit of Trembling. When your troubled imaginations preſent you with a throng of diſmal thoughts; then you thunder out judgment againſt us; and when any unuſual thing be-

Looking glaſs for Malignants, Or Gods hand againſt God-haters.

befalls any of us; then you inſtantly cry out; See the hand of God! Behold how the Lord plagues them for our ſakes! You know I do not lye. There are two or three whole Books writ ſince the King's return, that will witneſs againſt you, if you ſhould gainſay me. And ſo would Mr. *Vicars*; who hath nothing to affrighten *Neuters* withal but ſuch tales as this; that a certain Malignant being filled with terrors on his death-bed repented of his crime; obtain'd aſſurance of Pardon from the Lord; ſaw Chriſt himſelf in a Viſion, who told him *he had a cauſe on earth, and that the Parliament of* England *defended it*, and ſhortly none of thoſe wicked Miniſters, that had miſlead Gods people, ſhould be left among them.

N. C. I renounce all thoſe Books; and hate that the cauſe ſhould be ſerved with ſuch ſtories of Gods judgments.

C. I wiſh it be becauſe Chriſt taught you better, and not meerly becauſe experience hath a little inſtructed you, that this weapon may be turn'd againſt you, and wound your ſide as well as ours. I my ſelf could tell you ſtrange but true Misfortunes that have befaln ſome of your way; which I will not interpret to the juſtifying of our cauſe or the condemning yours. I will only remember how you were wont to clamor, if any man took notice of unuſual calamities upon any of you; and to cry *Blaſphemy*, *Blaſphemy*: Though you were ſo prone to cry *Providence*, *Providence*, when the like betided any of us. Mr. *W. Bridges* for inſtance, when the converted Gentleman ſpoke of ſome remarkable ſtrokes upon three great Perſons, whoſe names I will not ſo much as mention, replyed in a great paſſion; *Surely, were not prophaneneſs and blaſphemy as toyes and trifles among you, you durſt not ſpeak*,

Anſwer to Loyal Convert. p. 12.

ſpeak, much leſs print ſuch blaſphemies as theſe. Solomon *ſaith, that all things fall alike to all, and the ſame condition (in regard of outward things) is to the juſt as to the wicked: As is the good ſo is the ſinner; and he that ſweareth, as he that feareth an Oath: There is one event to All.* For my part; I embrace this Doctrine with all my Soul; for a greater than *Solomon* hath taught me, not to conſtrue events according to my own fancy, and as will beſt promote and juſtifie my opinion: Only I wiſh, you would not alter your mind when the perſons are altered; and make one rule for us and another for your ſelves.

N. C. No. You and I are well agreed in this.

C. Thank you for nothing. When you ſee that which you took to be a *ſharp ſword* prove but a *wooden Dagger*, you throw it away. Such is the great wiſdom and knowledg you brag of. You firſt furiouſly lay about you, not regarding whether you hit friend or foe; and when you have hurt both alike, then you repent and ſay, you will do ſo no more. I pray God you be as good as your word. But I much fear you will prove like King *Saul*, who when he heard *David* was in *Keilah*, ſaid, *Now God hath delivered him into my hands*, for he is ſhut in a City that hath Gates and Barrs. And though he ſaw he was deceived, yet grew never a whit the wiſer; but when his Enemy was in a New ſtrait, concluded again that God had intrapped him, and would not let him eſcape his Vengeance: According to the old ſaying, They that have forward deſires fall into Dreams, although they do not ſleep.

N. C. We have done I aſſure you, with expounding the meaning of Gods Providence: And ſhall not pry any more into his hidden Counſels.

C. Very

C. Very good. What piece of knowledg then have you to brag of more than others? Unless you mean some secrets which you keep to your selves: *Special and extraordinary Excitations, and Christian Inspirations to make a Reformation without the calling of the Supream Magistrate*, as Mr. *Saltmarsh*'s words are: An inward call from God giving you leave to break his Law, or as Mr. *Bridge* expresses it, to make a change, but not in a legal way. This I confess is a Trick, but no such Mystery; a new device, but no great Secret. There is none of us all but can easily learn it; and that we do not, is not because we have not so much Wit, but because we have more Conscience.

N. C. No body ever pretended to such knowledg.

C. Yes but there did. Mr. *Saltmarsh* confesses that the early setting forth of private men in the work of Reformation is apt to exceed to a tumultuous motion: Yet for all that *he would not put them so far behind, as that they should lie, like the Lame and Diseased at the Pool of* Bethesda, *waiting till a Supreme Power come among them.* "No, there are many publick in-"gagements which they are capable of, "and which Providence will often "guide them unto: as in finding *Out-ways of Facili-*"*tation*, and Advancements for the business; "beside *some other Arcana, and secret Preparati-*"*ons.* What these *Out-ways* were, into which a man might lash and so skip over many difficulties, he leaves us to guess. You may be sure they are not the Common high-road of the King of Heaven; as the Reply tells him. His *Arcana* also he keeps to himself, as if he was one of Heavens close Committee, and so bound to Secrecy. But the most likely person to disclose these Mysteries and reveal the

Animadv. (on Mr. *Fuller's* Serm.) dedicated to the Assembly.

Arcana (if he be not ſworn to ſecrecy too) is Mr. *Bridge*; of whom you may enquire. And perhaps he will think himſelf much beholden to you for teaching him a New Phraſe which he hath not yet uſed; *Out-wayes of Facilitation* of the great and hard work now at hand. Theſe *Out-wayes* will do knight-ſervice, when they come to the buſineſs of reſtraining the higher powers, and turning the ſtill people to war and blood.

N. C. You are reſolved I ſee, to lead me out of my way; and to take one occaſion or other to divert me from the main buſineſs.

C. We are in our way yet. But I was going I confeſs to lead you to the *dancing on the ropes*, and then indeed you might have taken occaſion to complain.

N. C. I think you are out of your witts. Can you tell what you was going to ſay?

C. I was thinking with my ſelf, what *Out-wayes* the dancers upon the ropes could find; to whom Mr. *Bridg* compares Reformers. They have no *Out-wayes* ſure, but what may indanger to lead them out of the world.

N. C. Would you would reſt a while and take a nap: For I doubt you have heated your Brain by this long diſcourſe, and ſo begin to talk idlely.

C. I underſtand my ſelf well enough; and call to mind that I ſhould indeed have ſaid, *Walking* (which is more becoming the gravity of Reformers) not *dancing* on the Rope. For his words are theſe (when he is exhorting the Parliament to lay the Stones of Reformation with moſt exactneſs) *You ſee that when a man walks upon the Rope, he carrieth a pole in his hand to ſway him, and he looks diligently to his feet, becauſe if he fail he cannot mend his miſcarriage;*

And

And I ſay, that in this work of Reformation if there be the leaſt ſlip, it will be a hard thing to recover it, when once a Nation is ſetled in that miſcarriage. Surely therefore the work is to be done with the moſt exactneſs.

Sermon before the Commons, 29. Nov. 1643. p. 21. 22.

N. C. Well, and doth he not ſay true?

C. I ſhould indeed have conſidered, that *Out-wayes* are only to *facilitate* your getting the work of Reformation into your hands. When you are about it, then *Out-wayes* are dangerous. All muſt be done by the *Rule* and by *Line* (or in a new phraſe by *Rope*) according to the Word. In brief; I recollect now that this is the *Out-waying time*, in order to thoſe better times of *Walking upon the Rope*. But I pray, What was it that I diverted you from?

N. C. Oh, now I ſee you are come to your ſelf. And will you then ever hear me ſpeak a Sentence or two more------ I thank you for this ſmall ſilence. You have ſnapt, of late, at my words too haſtily; and cut me ſhort in what I was going to ſay; which was plainly this. We obſerve the Multitude that run in your way to be a company of blind Ignorant Creatures, that have ſcarce a drachm of the ſaving knowledg of Jeſus Chriſt, and the Myſteries of our Religion. Nor do they care to know theſe things; but only content themſelves to come to *Church* and ſay their *Prayers*, and learn their *Catechiſm*, and hear perhaps a Sermon, which they preſently forget. Whereas our People are very inquiſitive after knowledg, and can diſcourſe rarely of matters of Religion, and repeat Sermons; and beſides, are very careful to know the pure Goſpel-way of Worſhipping God. And, truly, when I conſider things well, I cannot but wonder how ſottiſh many of your

Conformable creatures are, who never ſcruple any thing, and would without all doubt conform to the groſſeſt Superſtition and Popery; ſhould it be injoyned. But we are very tender, and ſolicitous as you your ſelves confeſs to have pure Ordinances, and to know the very mind and way of God.

C. I perceive you have little or nothing more to ſay of this matter; therefore I pray let me tell you what I think. I cannot deny that many of our common People are very Ignorant: Nay, they themſelves are ſenſible of it and will confeſs it. But I muſt add; that yours are generally Ignorant too, only think themſelves very knowing. Now which of theſe think you are the worſe; they that are Ignorant but *humble* and void of ſelf-conceit; or they that are as Ignorant, but very *Proud* and conceited of their Knowledg? Nay, bold & confident of their own skill, taking upon them to inſtruct their betters, to diſpute with our Miniſters, and that as if they were their Equals if not Superiours; without any reſpect to their learning or office? For I muſt tell you withall, that as to their duty towards God and man; a great number of thoſe, on whom you beſtow only your pitty, and eſteem Ignorant creatures; have more underſtanding, at leaſt more conſcience than many of thoſe that ſigh over them.

They are more reverent in their Devotions and addreſſes to God; more reſpectful in their behaviour to his Miniſters; more obedient to their Governours; more humble and modeſt before all their betters; and, as far as I can ſee, more juſt and charitable toward all men: And therefore are in a better diſpoſition to learn more and increaſe in knowledg, than your prating ſelf-conceited people. And if there be ſuch Effects as theſe of the little knowledg that you deſpiſe; and

few

few better fruits than talkativeneſs, malepert contradictions of their Elders, cenſuring and contemning the ignorance of others, from that great high knowledg which you boaſt of, I would fain know which of theſe you judg are like to be moſt ſaving. But of theſe things perhaps we may have occaſion to diſcourſe ſome other time. As for the Reſt; I flatly deny that your people are more knowing. For of thoſe that are the moſt earneſt for *pure Ordinances*, *Goſpel-worſhip*, and cry out upon our *Liturgy*, nay abhor it, as *Superſtitious*, *Popiſh*, *Idolatrous*, &c. there is not one in an hundred that knows what thoſe words mean. Be but ſo true to your ſelf and ſtudious to underſtand men aright, as to ask the next you meet, and bid them deal plainly and freely with you, what *Popery*, *Superſtition* or *Will-worſhip* is; and I doubt not you will find they are like a company of Piggs running after an old Sow (which falls a grunting) ſqueaking and making a fearful cry they know not for what.

N. C. You uſe a very homely Similitude.

C. It may paſs well enough in common talk, and was the firſt that came to hand to repreſent the rude and ſenſeleſs noiſe which the multitude make with thoſe words, only by imitation.

N. C. But you compare them to Swine.

C. No. I only compare their cryes together, which are both alike unreaſonable. Do but ask for inſtance what they mean by *Popery:* and ſome of theſe Ignorant Zealots will tell you, it is to do *that which is practiſed in the Church of Rome:* Which is no better than the voice of a Brute. If this be Popery, all our Religion is Popery. We muſt turn Jews, or Turks, or Pagans, that we may not be Papiſts. And yet that will not do neither; for this Popery will ſtill be found among

us, that we pray and give thanks to God, which are actions common to all the world with the Church of *Rome*.

N. C. You need not have ſpent one word to confute ſuch a groſs Conceit as this.

C. True. But this ſottiſh Definition of Popery you will be ſure to meet withal from ſome, if you will but take the pains to enquire. Others it's like will tell you, that it is Popery *to do any thing after that manner that the Papiſts do*: And then we muſt never kneel, nor lift up our eyes or our hands, nor meet together in a Church---

N. C. Why do you fetch ſuch a ſigh?

C. I ſigh to think of the intolerable blockiſhneſs of thoſe people that will pretend to know all the Myſteries of God. For others, who think themſelves more wiſe than the reſt, will tell you that *to uſe any ceremonies in uſe among them*, is certainly Popiſh. And then we muſt uſe none at all (and ſo make no outward expreſſion of Religious devotion, which muſt be done in ſome manner or other) or elſe they muſt be ſuch as are confeſſedly abſurd and ridiculons. Nay all civil Ceremonies and Cuſtomes will be forbidden us in time by theſe men; At leaſt for every thing that they hate, this ſhall be the name, *Popiſh*, *Antichriſtian*, or *Babyloniſh*. For O. C. himſelf, I well remember, could not be carried to his grave without their clamours; that it was *a needleſs, chargeable, Popiſh funeral ſolemnity*; becauſe there was *black Velvet*, a *Bed of State*, and a *Waxen Image*. Nay, let *Monarchy* look to it ſelf, for that is *Popiſh* and *Antichriſtian* too in ſuch mens opinion, and this Kingdom one of the Ten Horns of the Beaſt. And down ſhall my *Lord Mayor* go alſo (when they are able) as an

True Catalogue p. 15.

Image

Image of that Government; together with all the pomp and foolery which attends him; as their words formerly were.

N. C. I hope there are no ſuch dangerous perſons now among us.

C. It's well if there be not. But you will certainly find ſome who will tell you, *that all Ceremonies invented by the Pope are Popiſh*; and think themſelves much wiſer than their Neighbors, if upon this ground they furiouſly rage againſt our Church. But the beſt of it is, that this is nothing to the purpoſe: For none of ours were invented by him. The Croſs was uſed among Chriſtian people long before the name or power of the Pope was heard of: And ſo was kneeling; and white garments, and bowing the body in adoration of our Bleſſed Saviour.

N. C. But I have heard ſome ſay, that it is *Popiſh to do any thing of this nature but what is preſcribed by the Word*.

C. This is as ſottiſh as all the reſt. For it ſuppoſes, both that nothing may be done in or about the worſhip of God, but what we have a Command for, in Holy Scripture; and that the Pope and his followers, are the only perſons who have done any thing not preſcribed there. Elſe why ſhould they call it *Popiſh*, or *Romiſh*, more than *Patriarkiſh*, or *Greekiſh?*

N. C. Is not the Suppoſal true?

C. No. All the ancient Chriſtians did many things in Divine worſhip appointed by the Scriptures, for which they had no particular preſcription there. Nay, ſuch is your Ignorance, you your ſelves do ſo too and never mind it. For what direction is there to make a new prayer twice or thrice a day? And one Prayer before the Sermon, and another after? To

receive the Sacrament of Christ's body and blood in the morning and not after Supper? To deliver it into the hands of every person that receives it, with Prayer for him, or Exhortation to him, or both?----

N. C. Pray stay. You will let nothing at all be Popish, if you be let alone: At least nothing of this Nature.

C. Yes. We are taught by our Divines, that, to ordain such a multitude of Ceremonies, as will imploy most of our thoughts and care in time of Divine Service how to do them aright; deserves that name. Or if we make any of them an essential part of Gods worship, or give them power to obtain pardon for us, or work grace in us: Or, lastly, if we make them Apostolical and necessary Commands that bind the Conscience as the Laws of God do: Then call them *Popish* and *Antichristian*, or what you please.

N. C. You say well: And I confess I know a little more than I did.

C. O that you would help to reduce those silly, and many of them I hope well-meaning souls, who through mere Ignorance and blind prejudice are departed from the grave and sober way of serving God among us, to follow their own vain fancies; and perhaps conceit they are *Witnessing* against *Popery* and the *wayes of Antichrist*; that is, against they know not what,

N. C. I am not come so far yet; nor hold my self able to *Witness* against such persons; but this I can say, that all is not *Popery* which is so called.

C. Nor Superstition neither. Though with the same doltish Ignorance, they charge us with that vice which they are most guilty of themselves and do not know it: As appears by what I told you at our last meeting.

N. C. They,

N. C. They like not your definition of Superſtition.

C. That's becauſe they like nothing that we ſay: And becauſe it makes them ſo plainly guilty of that which they condemn. But do they like Mr. *Calvin's* definition of it better?

N. C. What is it?

C. You may have met it's poſſible with his *Inſtitutions*, for they have been long in the Engliſh Tongue. There he tells you almoſt in the beginning of the Book, that as *Religion* hath its name from *binding*, and is ſet as contrary to wandring Liberty; becauſe it binds men up, and preſcribes bounds and limits to them, in which true Piety conſiſts: So *Superſtition* hath its name from *going beyond all meaſures*; being a humour that will not be bounded nor limited; or as his very words are, *that not being contented with the manner and order preſcribed, heapeth up together a ſuperfluous number of vain things.* Do you like this, I ſay, or no? If you do; then I will ſhew you that as in Prayers, ſo in other holy Duties, your humour is to keep no meaſure nor order, but to heap up one ſuperfluous thing upon another: No ſet Form can content it, no limits or bounds can hold it; but it is ſtill inventing ſomething new to pleaſe your ſelves and others; and then you fancy God is pleaſed, becauſe you are. I know you have a conceit that you keep your ſelves within the limits of the Word, and that you dare not for a world ſtir beyond the confines which God preſcribes: But this only makes your Ignorance appear the more groſs, as I will plainly ſhew you. Book 1. chap. 12. pag. 41.

N. C. I gueſs by what you ſaid the laſt time whereabouts you will be; but it will turn us too much out of our way to enter into that diſcourſe at this time.

C. Well

C. Well then, Il'e let it alone till you give another occaſion. And the rather, becauſe I would have you go as ſoon as may be, and ask what *Will-worſhip* is? That's another word in theſe *Witneſſes* mouths, of as much efficacy and as little ſenſe as all the reſt; for when they are angry, they charge one another with it as well as us. The Independents werewont to ſay, that it was *Will-worſhip* to ſet up the office of Ruling Elders in the Church: And I can ſhew you one that calls the *Church-Covenant*, *requiring men to give ſome ſigns of grace*, and all the way of *Admiſſion of Members* into Independent Congregations, by the very ſame Name. And therefore I believe you will ſoon leave ſuch to wrangle it out; and go and ask ſome others, what they mean to bawl ſo againſt *Forms*. But I believe there is not one of a thouſand can give a reaſon, why he may not as well accuſe the whole frame of Nature as our Liturgy upon this account. Eſpecially if you tell him that there is nothing in Heaven or Earth but hath a Form. That when we underſtand, it is by forming ſome conceptions in our Mind; and that we form our Speech or words to make our conceptions underſtood by others. And therefore even your Prayers muſt be in a Form, or elſe they are ſenſleſs ſtuff; a meer noiſe and ſound that no body can underſtand.

N. C. We are only againſt *ſet* Forms.

C. And ſo many of your Prayers have none at all; but are then thought moſt *heavenly*, when they are moſt *confuſed*; and to have much of *God* in them when they have nothing of *Man*. For the common word is, I like not *Forms*, &c. He ſtill ſticks in *Forms:* He is a dull *formal* man: Which are Phraſes as ſet and ſtinted as our Prayers. They are never out of uſe, but repeated an hundred times a day. No repe-

repetitions they think are bad, but only of the ſame Prayers; nor any other conſtant Forms unlawful, no not of railing and reviling, but only thoſe of Divine Service. Theſe they leave to the wicked, and take the other to themſelves.

N. C. Pray do not ſay ſo.

C. I muſt ſay more than that. They hate a Form of Prayer, but love to pray in theſe reviling forms of ſpeech. For they tell God, how a *Superſtitious* and *Antichriſtian* way of worſhip hath juſtled out his own Inſtitutions. That men worſhip the *Graven Images* of their own inventions. That *Gebal*, *Ammon*, and *Amalek* are riſen up againſt them: And the people are taught to go and *ſpread their anger and threatnings before* the Lord: And to tell him, that it is an *angry time*, *a perſecuting time*, *a day of great wrath*; *abundance of anger and wrath, and hatred and malice in the hearts of men againſt the people of God at this day*: Or as Mr. *B.* his language is in another place, * Now *Popiſh men have laid their net privily for us; and we may go to Chriſt and ſay, Lord pull us out of the net that they have laid for us, for thou art our ſtrength.* And, for any thing I can ſee, much of that they call the *Power of Prayer* conſiſts in ſuch *Forms* as theſe.

Seaſonable Truths, p. 180 182, 184.

* Fulneſs of Chriſt, p. 37.

N. C. Alas! You know not what *that power* is.

C. I know it is juſt ſuch another word as *Form*, which they uſe without any certain ſenſe, as they are wont to do the Apoſtles words concerning a *Form of Godlineſs without the Power of it*. This *Form of Godlineſs* if you will believe ſome, is *Praying by a ſet Form* *, and then the *Power of Godlineſs*, muſt be praying without one.

* Anſwer of the Miniſters of New Engl. to the firſt Poſition, p. 2.

N. C. It

N. C. It cannot be.

C. It is as I tell you. And this is one of the reaſons that the world hate the Saints; for that *the Saints are a praying people*: You muſt not miſtake: *Forms of Prayer they can indure, but the Power of Prayer they cannot bear.* They are Mr. *B.* his words.

Seaſona. Truths, p. 168.

N. C. No indeed, not if it conſiſt of ſuch railing language as you ſpeak of: But neither you, nor I, it's like, apprehend his meaning.

C. Do you know what he means when he gives this for another reaſon of the hatred of the world to the Saints; that *they deſtroy their Gods, deſtroy their Idols. Men of all things cannot endure to have their Gods deſtroyed: now the people of God do deſtroy the Gods of the wicked, no wonder therefore that they are ſo provok't againſt the Saints and people of God.*

Ib. p. 167.

N. C. Not I.

C. Then you are very dull. He means our Worſhip, which they are wont to rail upon in thoſe terms alſo, calling it *Idolatry*, worſhipping the *Golden Calves*, and ſetting up *new Gods*: which are ſuch rude and beaſtly Clamours, that I am loth to foul my mouth with naming them. They are only vile and abominable Phraſes which every Ignorant wretch can ſerve himſelf of, when he liſts to reproach his Neighbours. At firſt the *Presbyterians* called Conformity to the *Innovations* (as they were ſtiled by them) *Worſhipping the Golden Calves.* Afterward the *Independents* called the Directory, *the Golden Calves of Jeroboam*; and affirm'd that this order to help in the way of Worſhip was a breach of the ſecond Commandment. Nay, Mr. *Burton*, one of

Edw. Gangr. 1 part. p. 36. 52.

of the *Witneſſes* ſaid, that to make a Law about Religion was to ſet up the *Golden Calves*, or *Nebuchadnezzar's Image*: Or if you will have another Phraſe for it, *to chuſe new Gods and then was war in the Gates*, as an *Independent Preacher* ſaid at *Cheſter* when they were about to chuſe Lay-Elders. But to be even with them, the *Presbyterians* threw thoſe *Phraſes* back again in their faces, and askt the five Brethren: *Is the Golden Calf of Independency and Democracy come out of it ſelf, without* Aarons *making it?* And in concluſion one *Web* (as the ſame man tells us) called the Scripture it ſelf; that *Golden Calf, and Brazen, Serpent* which ſet at variance King and Parliament and Kingdom againſt Kingdom, and ſaid, Things would never do well, till *the Golden Calf and Brazen Serpent were beaten in pieces* *. No wonder therefore, if the ſame man ſaid, The *Scottiſh* Nation was the *Babyloniſh-Beaſt*, Ib. p. 87.

Ib. p. 25.

Antapologia, p. 188.

Gangr. part 1. p. 86.

N. C. I ſhould not have been offended if you had called ſuch men as theſe, Beaſts; and ſaid they bellowed or brayed (or what you pleaſe) againſt your worſhip; *Speaking evil of thoſe things, which they know not.* But you are not Ignorant, I hope, that we have a more knowing people than theſe, who are truly Religious and mind ſerious things.

C. What is this to the pnrpoſe? I ask for a *Pick-ax* and you bring me a *Spade*. We are not talking of ſome ſelect perſons, but of the Multitude; which I affirm are groſly Ignorant. Yet ſince you lead me to it, I muſt tell you there are Serious as well as ſlight *follies*: And I have reaſon to think there are divers of thoſe who are more ſober than thoſe we now ſpoke of, and

paſs

paſs for very knowing Chriſtians, that have ſmall skill in any thing but Phraſes. For what greater token can there be of Ignorance than either not to underſtand what a man means, or elſe to ſlight and undervalue what he ſayes, if he declare the Doctrine of Chriſtianity in plain and ſimple words? Nay to complain as if Religion were loſt and the Goſpel gone, if we leave off their Forms of Speech and beloved Phraſes?

N. C. Now I ſcarce know what you mean?

C. Do you not remember what a noiſe and clutter there was, when Mr. *Baxter* began to ſpeak more intelligibly about ſome weighty things in Chriſtianity, than others did?

N. C. Yes very well. Some thought he taught a new way of Religion, and led us from *Chriſt* to the *Law* again.

C. The reaſon was becauſe he put them very much out of the rode of their Phraſes. This made them fear Chriſt would be taken away from them; and free Grace be deſpiſed, and a Covenant of works reſtored. And for the very ſame cauſe they raiſe ſuch a duſt now againſt many of our Miniſters. They do not hear them talk of getting *into Chriſt*, *and getting an intereſt in Chriſt*, and that for this end they muſt *get Faith*, and *go to the promiſe*, and *eye Chriſt in the promiſe*, and *cloſe with him in the promiſe*, *and lay themſelves flat upon the promiſe*; *and go out of themſelves that the promiſe may enter*: All which you think are very myſterious things, becauſe you are Ignorant; for let all the ſenſe that is contain'd in any of theſe forms, be delivered in proper plain and eaſie words, and you deſpiſe it as a thing of naught. Though you talk of *Goſpel-light*, and *Goſpel-diſcoveries*, and *Goſpel-manifeſtations*, yet there is little or nothing all this while

to

to be known or underſtood. Religion you will have to be ſuch a Myſtery, that if a man thinks he underſtands it, he ought to conclude he is not acquainted with it. It is a certain ſign a man hath no skill in it, if he imagine he knows the plain meaning of it. It muſt be look't upon as a *Great ſomething*: A thing to be ſtar'd at and admired, but no body knows what: At leaſt you cannot clearly diſcover it to us, notwithſtanding all the brags we hear of *light* and *diſcoveries*.

Hence it is (which is a great argument of their Ignorance) that great numbers of your Religious people, have been ſo eaſily perverted and turn'd to the wildeſt Sects; when as the cleareſt Reaſon that our men can ſpeak will not convince them. What multitudes have ſoon turn'd *Anabaptiſts*, *Antinomians*, *Familiſts*, and *Behemiſts*; but how few, and with what difficulty, can be brought to the Church of *England?* This is an evident proof to all conſidering men that they can be made in love with any thing but only Reaſon: And that a Diſciple of *Jack-pudding* ſhall lead greater troops after him, than the *graveſt Divine*. They will ſooner liſten to a fancy, and are more ready to embrace another pack of new Phraſes; than the ſobereſt ſenſe and the wiſeſt Inſtructions that can be ſpoken.

There is a famous and undeniable inſtance of it in the *other*, and as you think, the *Purer England*. Was it not a wonder *that the whole Church of* Boſton (ſome few excepted) *ſhould become Converts on a ſudden to a daring woman*, and be infected with her damnable Opinions? And that, You may find theſe very words in the proceedings of the General Court holden at New-Town, Oct. 2. 1637. againſt Mrs Hutchinſon and others, p. 32. 40, 65, 66.

though

though they were esteemed, *Wise, sober and well-grounded Christians; and some of her opinions also had the whole Current of Scripture against them? Nay,* they look't upon her as a *Prophetess* (such were her spiritual gifts) *raised up of God for some great work now at hand, as the calling of the Jews,* &c. *So as she had more resort to her for Counsel about matters of Conscience, and clearing up mens Spiritual Estates, than any Minister, (I might say all the Elders) in the Country.* This they impute to the craft of this *American Jezabel*: But I have reason to think the truer cause was the Ignorance of these knowing people; who were easily cheated by her new Phrases, and soft Doctrines concerning *Free Grace, glorious light,* and *holding forth naked Christ*: Especially with such pretended Mysteries as these, that, *Christ is the New Creature; that we may have all graces and yet want Christ.* That *there can be no true closing with Christ in a promise that hath a qualification or condition expressed*; that *conditional promises are Legal,* and therefore *no true comfort can be had from them.* That *to act by vertue of, or in obedience to, a Command is Legal*; that *to Evidence Justification by Sanctification or Graces, savours of* Rome; that *the Witness of the Spirit is merely immediate, without any respect to the Word, or concurrence with it*; that *the Seal of the Spirit is limited to this immediate Witness, and doth never witness to any work of grace, or any conclusions of ours.* And *finally, that the immediate Revelation of my good estate, without any respect to the Scriptures, is as clear to me, as the voice of God from Heaven to Saint* Paul.

v. Mr. *Welds* preface, and Error, 25. 33. 38, 48, 71. &c.

N. C. There was Witchcraft sure in the business.

C. Yes

C. Yes; of *ſweet Doctrines*, and *glorious phraſes*: The pleaſing murmur of *myſteries* and *ſpirituality*, of *immediate Sealing and witneſſing*, of *Revelations and manifeſtations* of the Spirit. Theſe bewitched the *meeſt and ſobereſt and well-grounded Chriſtians* (becauſe in truth they were Ignorant, and ſtood upon the ground of fancy and imagination) who would have ſtopt their ears like the deaf Adder to the charms of ſober reaſon, ſhould a man have charmed never ſo wiſely. Nor could they ever be diſ-inchanted by all the Arguments and perſwaſions of all the Miniſters in that Country, but *ſhe kept her ſtrength and reputation, even among the people of God; till the hand of Civil juſtice laid hold of her, and then ſhe began evidently to decline, and the faithful to be freed from her forgeries.* So wholeſome ſometime is a little ſeverity; And ſo much is the force of Civil Authority with theſe people, above the ſharpeſt Arguments of Divines. For they oppoſed the *Spirit*, and their *manifeſtations* and *illuminations*, to all their Miniſter's Reaſons; which would do no ſervice at the bar of the Court of Juſtice, where they underſtood none of this language. And now I ſpeak of the Manifeſtations of the Spirit, it is very ſtrange to me, that you ſhould generally expect the Holy Ghoſt ſhould do for you, what Chriſt promiſed at his parting to the Twelve Apoſtles; *teach you all things, and guide you into all truth.* It is another ſign of great Ignorance in you, and of inſincerity I doubt, in many of your Miniſters; who are afraid to diſpoſſeſs you of this conceit, and to inſtruct you in the plain difference between theſe times and thoſe; but ſuffer, if not teach, you to apply to your ſelves whatſoever our Saviour ſpoke to the Apoſtles alone. A thing which is ſo palpable, that I cannot but wonder men ſhould ſo pervert the Scripture;

lb. pag. ult.

eſpecially when they ſee there is no ſuch thing, but that thoſe whom they account the people of God, are of ſeveral, nay contrary minds. And that all cannot be in the right, and yet none they think devoid of the Spirit, *to teach them all things and lead them into all truth.* This ſure makes ſo many think every ſtrong and unuſual motion they find within them, is the work and operation of the Spirit of God. And that every place of Scripture that comes on a ſudden into their mind, is darted from Heaven and the immediate dictate of the Holy Ghoſt: Though never ſo impertinently applied to their preſent occaſions. And that all the ardent affections and tranſports, and raptures they have in prayer or at other ſeaſons, are likewiſe Inſpirations from above; and that now they are filled with the Holy Ghoſt. Which is a groſs and ignorant Concluſion, in my opinion; for want of ſuch obvious conſiderations as theſe; that ſuch heats and flights are common to them with the Heathen *Poets*, and excellent *Orators*; and that bad men have had them as well as the beſt: As I am able to ſhew you, if you pleaſe.

N. C. Some other time if you will; for we have ſpent now a great deal in this kind of diſcourſe.

C. Let me tell you notwithſtanding, that this, I believe, is one reaſon that your people are filled with ſo many doubts, jealouſies, and fears of being deſerted. When they have not theſe heats; then they think the Spirit is gone; and how to comfort them, it's hard to tell, till they return again. And now I mention this, give me leave to tell you, it is another evidence of great Ignorance, That the minds of well meaning and honeſt-hearted people among you are full of ſo many ſcruples, and ſo uncertain what to reſolve on all occaſions. You may ſay perhaps it is,

because their consciences are tender, and very careful and wary what they do: And so you may say when you see a Blind man tremble and walk softly, and feel his way at every step with his staff, that he is a very Wary man; when it is not Caution but his want of sight that makes him so diffident. And indeed how is it possible they should have any true assurance in any case, when it is so hard, if not impossible, to be resolved in the great question of all, *What a man must do to be saved, and attain the satisfaction of knowing that he hath an interest in Christ?* To this, the most admired Divines reply, *that a man can have no comfort but only by going to the promise.* O, but saith the poor Soul (according as it is taught) *I dare not so much as look to the promise, I cannot believe it.* To this the Answer is (p. 115.) That a man *shall never believe on these terms*, if he look to have faith before he go to the promise. *For thou must not have faith and then go to the promise; but, must first go to the Promise for the power of that faith; from it thou must receive power to believe.* But then how shall the Soul go without Faith? Will a Promise do him any good unless he believe it to be the very Word of God, on which he should trust? This is an unanswerable difficulty, as far as I can find. These Divines cannot tell him how he should go to the promise since it is confess'd he must go by Faith, *and if he look to have faith before he go to the promise*, he will never have it. They only tell him over again (p. 117.) and if it will do, well and good: *That we must not bring faith to the Promise; but receive faith from it to believe.* Thus the poor Soul is sent to the promise for Faith, and back again to faith to lay hold on the Promise; but how to do that who can tell? It must first go to the promise

Mr. *Th. Hooker's* Poor Doubting Christian drawn to Christ. p. 30.

to fetch faith; and yet how should it go, if it have no faith? In this case how should a man chuse but be full of scruples, and like one that is bewildred and lost, not knowing what will become of him?

N. C. I have read the Book, for it uses to be one of the first that is recommended to us, and as I remember he tells you a little after, *How a Soul should get to the promise.*

C. I thank you for remembring me of it. He moves indeed that question *p.* 144. But me-thinks he only leads a man in to a worse Labyrinth. For these *are the Rules to be observed how the Soul may get to the Promise. First, Throw off all power and ability in thy self. Let the beast lie still, till the wind and tide and promise come, and that will carry thee.* And yet the *Second Rule* (which immediately follows) is this, which contradicts the former: *Bring the promise home to thy heart, that the promise may bring thy heart to it.* How is this possible? I would know how to get to the promise; & I am told I must lie still, that the promise may come to me. And yet at the next breath I am sent to bring the promise home to my heart; which supposes I must go to fetch it. What a case am I in now? What Direction can he give me to bring me out of these Bryers? Why? To answer this doubt, the only way is to unlay this in the *third Rule*, which supposes the Promise will come of it self, and that I need not bring it home: For it runs in these words; *When the promise is thus come home to thee, and thou seest the sufficiency and the Authority of it; then all thou hast to do is this: In the stream of that promise, be carried home to the promise*, p. 149.

N. C. I can make no sense of it.

C. Nor I neither. But the thing he seems to aim at is this; that a man must only wait till Christ assure him

him that he had made all the promiſes to him. For thus he explains the buſineſs. *Jacob* would not believe that *Joſeph* was alive till he ſaw the Chariots that were come for him. Theſe ſent from *Joſeph* to *Jacob*, brought *Jacob* to *Joſeph*. *So every believing Soul is poor and feeble; diſabled to go to God and to believe in the Lord Jeſus. Therefore he muſt look to the Chariots of Iſrael firſt* (it ſhould be of *Joſeph* according to the reſemblance) *and that will convey him to the promiſe: and when the chariots are come, get up into them: The Lord Jeſus is gone to heaven and hath ſent theſe chariots for thee, therefore get thee up, and ſay, Lord, take me up with thee.* And ſo they did: They got up into I know not what fiery Chariots, and mounted into the Air, and there fancied they ſaw the Lord Jeſus immediately revealing himſelf to them; and ſo carrying them to the promiſe, the abſolute promiſe. And I verily believe theſe Doctrines were they from whence the *American Jezabel* (as they call'd her) extracted her Poiſons, and by which the people were prepared, to drink of *the cup of her Fornication*; perſwading themſelves that *a man is united to Chriſt and juſtified without Faith*, that *Faith is not a receiving him, but diſcerning he hath received him already*; that *a man is united to Chriſt only by the work of the Spirit upon him, without any act of his*, that *there is a teſtimony of the Spirit and a voice unto the Soul, meerly immediate, without any reſpect unto, or concurrence with the word.* And *that there are diſtinct ſeaſons of the workings of the ſeveral Perſons; ſo that a Soul may be ſaid to be ſo long under the work of the Father and not the Sons; and ſo long under the work of the Son, and not under the Spirit. And in concluſion, that a man is not effectually converted till he hath full aſſurance,*

Doubting-Chriſtian drawn to Chriſt. p. 148. 150.

and that this is given immediately, all the activity of a Believer being only to act to sin. All these, I say, are the plain sense (if there be any at all in this Book) of what he delivered in more obscure words.

N.C. Pray go not about to prove this. For my head begins to turn round already, meerly with the scent of these intoxicating ingredients.

C. If these Doctrines had been broacht by any of us, you would have found out our picture long ago in the Revelation, and said, that the Church of *New England* was *Thyatira*, and this the *Jezabel, which called her self a Propheteſs*: and that such Divines as these were the *Prophets of Baal*, the *Priests of Jezabel*, and these Doctrines the *Doctrines of Devils*. All which you might have done with a greater colour and shew of reason, than apply these names to our Priests. But you are favourable to one another, and wink at such Books as these, provided, the Authors be *Nonconformists*; and cannot (as you ignorantly speak) bow to *Baal*.

N.C. I am glad there are none of these Doctrines here in this *England*.

C. Those Books are here, and highly admired by such *sound Believers*, as take all for Gospel that some men say; but can find nothing of Christ among those that speak sense and make the Doctrine of Christ intelligible. Nay, I can find you Disciples of such Authors as these among your Preachers; who will sometimes tell you that *Christ will do all for you*; and then tell you presently that *something must be done by you*. Thus one of them introduces the Soul complaining, *That the Duggs of Divine love are full, but I cannot suck.* Answer, *Be of good Comfort, Christ will*

Sips of sweetness, or Cons. for weak Believers, by *John Durant*, 1662.

will not only open his Bosom, but thy Mouth. But I cannot fetch out the Milk that lies in his Breast; I am but weak. Answer, *Christ is sweet; and with his finger he will force out the Milk of Mercy into thy Mouth; if thou canst but open thy Mouth.* What need he have made an *if* of it, if Christ would open its mouth? and if he will do that and every thing else, why did he not make an end of the business in one word, and say, *All the Activity of Believers is to act to sin?* And so comfort the *believing Ewes, who are big with young in a sinful sense,* and say--------

N. C. We talkt a little while ago of some mens bellowing and braying, and now you are going to fall a bleating.

C. You are very pleasant. I hope then it will not offend you, to let you know that I was giving you the explication which this man makes of those words in *Isaiah* 40. 11. *I will gently lead those that are with young*, that is, saith he (according to the admirable way, now in fashion, of expounding the holy Writ) *Christ will be very kind to those Saints that step aside* (which is called *whoring* in Scripture) and deal gently with those who are big with young in a sinful sense; whom, I was going to tell you he comforts thus: *O ye sinning Ewes, who have been big with young, hath not he gone after you, and found you, and laid you upon his shoulders rejoycing* *? *It may be thou hast been wandring like* Dinah *from thy fathers house, & art big with young, and afraid to go home. But fear not; go and try; he will not cast*

Pag. 102, 103.

* Pag. 114. The very Phrase of Mr. *Hooker*. Though thou canst not find the way to heaven, yet he will find thee, &c. and lay thy Soul upon his shoulders, i. e. upon the Riches of the freeness of his Grace, p. 149, 150.

cast you out of doors. Though you come with big bellies (to keep to the Metaphor) he will deal gently with thee, though with young. p. 119.

N. C. We have followed these *Ewes*, or *Goats*, or what you do please to call them, too far.

C. It's true. But at first I intended only to tell you, how he describes weak believers: *Who have, as Divines say, the Faith of Adherence; they will stick to Christ as theirs; but they want a faith of Evidence, they cannot see themselves to be his.* p. 18.

N. C. These Divines speak Nonsense.

C. Judg then in what uncertainty the Disciples of these Divines live, who never tell them plainly *what Faith is.* And what a strange blindness they labour with, who cannot see (as they speak) that they are Christ's; though they perswade themselves that he is theirs. Nor do I see what satisfaction they are like to receive in particular cases, any more than in this, the greatest of all. Your Doctrine seems to me to be so obscure, that it's hard to come to any solid setlement or peace of mind. One of your Rules, for instance, is that we must have a warrant from the word of God for every thing we do: If there be neither Precept nor Practise that we can find there to justifie an action we intend, it must not be done. This without doubt hath wofully insnared your peoples Consciences, and is one great reason they are so full of fears and scruples: They have been taught not to rely upon impartial Reason, but to seek still for a place of holy Scripture to be their guide and warrant. So Mr. *W. Bradshaw* (a famous Divine, whose name I know you reverence) confessed to Mr. *Gataker*; *that he was often troubled to satisfy some in their Cases propounded to him, though he gave them never*

Defence of his Book of Lots against Mr. *Balmford.*

never so good reason for his Resolutions, because they would not therewith be satisfied, unless he could produce some place in Scripture for every particular "Thus infinite per-
"plexities, doubts, and scrupulosities must needs arise
"in mens minds (as Mr. *R. Hooker* well expresses it) and
"stops and rubs without any end be cast into the
"course of mens lives concerning their ordinary and
"civil affairs, if the light of Reason shall be suppres-
"sed; and men shall be constrain'd, burn it never so
"clearly, not to proceed by it in ought they are to
"do, till they have had solemn access, first to the
"written Word, and fetch'd light from some particu-
"lar sentence in it, for the farther confirmation of
"them therein. And thus I may add, the Scripture came to be basely wrested and bended from its proper sense and meaning, to serve their particular occasions. And, in their great Ignorance, they went away better satisfied with a fanciful and impertinent application of it to their present business; than if the soundest Reason in the world had been offered to them. Only, this in time was the mischief of it, that by this means they found a Way to justify unlawful Actions, and supported their Confidence in those wayes, against the most evident Reason. But it's possible you will not regard what I say, nor Mr. *R. Hooker* neither, being one of those you call blind and superstitious writers. Let me send you therefore to Mr. *Calvin*, who tells you that if you understand not your Liberty about things in themselves indifferent, *there will be no quiet in your Consciences, no end of Superstitions.* Many indeed think, saith he, that *we are fond to move disputation about the free eating of flesh, about the free use of dayes, and garments, and such other small trifles, as they think them: But there is more weight in them than is commonly thought. For when Consciences have once cast themselves into the*

snare,

ſnare, they enter into a long and cumberſome way, from whence they can afterward find no eaſie way to get out.

Inſtit. L. 3. cap. 16. Sect. 7. "If a man begin to doubt, for inſtance, "whether he may uſe linnen Sheets, "Shirts, Handkerchiefs and Napkins; "neither will he be out of doubt whe- "ther he may uſe thoſe of Hemp, and after that "of coarſer ſtuff, Nay, he will begin to weigh "with himſelf whether he cannot ſup without Nap- "kins, and be without Handkerchiefs. If he think "dainty meat to be unlawful, at length he ſhall not "with quietneſs before the Lord eat either Brown- "bread, or Common meats, when he remembers "that he may yet ſuſtain his body with baſer food. "If he doubt of *pleaſant* Wine, afterward he will "not drink even that which is *dead*, with peace of "Conſcience; laſt of all, he will not be ſo bold to "touch ſweeter and cleaner water than other. Fi- "nally, at the length he will come to this point, to "think it unlawful (as the common ſaying is) to "tread upon a ſtraw lying a croſs. For the Queſtion "is not light and ſmall, being no leſs than this; "whether God will have us do this or that, whoſe "Will ought to guide all our Counſels and Acti- "ons.

N. C. I know none that are troubled with ſuch idle ſcruples as theſe.

C. That may proceed from the dulneſs and ſhort- neſs of their thoughts, which never let them ſee in- to what endleſs Labyrinths their principles will lead them. I am ſure ſuch rules as theſe have been ſo im- prov'd by your Miniſters, that in an ignorant zeal, they deny you your lawful Liberties, and lay upon you unneceſſary Reſtraints. And on the other ſide intice you to hear controverſies and all manner of

Doctrines;

Doctrines; saying, that no part of the Counsel of God must be suppressed, and conceiving the People would be defrauded, if they were not admitted to these disputations. They make no difference, as my Lord *Bacon* * observed long ago, between Milk and Strong-meat, and, to speak again in his words (which now come to my mind) what I said before in my own; they seek to prove every thing by expres Scripture, or else imagine it is not to be allow'd; and then that constrains them to wrest it, and make conceited inferences and forced allusions. And as for *preaching* it hath been in a manner made necessary to sanctifie every Ordinance; which is another very ignorant Conceit. There are many have thought, saith he, that it is almost of the Essence of the Sacrament of the Lords Supper, to have a Sermon before it. This hath brought *Liturgies*, and *forms* of Divine Service into contempt; and made those to be despised who had not the faculty of constant preaching. As for those that could not preach at all, they have been alwayes reproached by you in so strange a manner, that it hath been another occasion of corrupting our Religion, and bringing the holy Ordinance of God into contempt.

* Wise and moderate Discourse of Church affairs, printed, 1641. since published in his Resuscitatio. 1657.

N, C. It's impossible; you should rather say the quite contrary.

C. Hear me a little and then judg. These poor men were in a manner constrain'd by your rude clamours, to take upon them to expound the word of God, though very unable for it; and thereby exposed too early even Preaching it self to the laughter and scorn of those that had some *Wit* to discern, but no

no *goodneſs* to pitty their Weakneſs. They were loth to hear themſelves called *Idol-Shepherds*, that had Mouths but could not ſpeak a word from God; and ſo rather than endure this reproach they entertain'd the people with their Gloſſes, Paraphraſes, and Diſcourſes, upon the holy Scripture; and called *all* the Word of the Lord, though never ſo abſurd and ſenſleſs. Silence I confeſs had better becom'd them, than ſtraining themſelves to ſpeak what they did not underſtand: but yet conſider how hard it was to reſiſt the temptation to open their Mouths as oft as they could; whereby at once they might both avoid the contempt and odious brand of a *dumb dog*; and alſo get a great reputation, with the Ignorant multitude, of an able, painful Miniſter of God's Word.

And as for thoſe who had ſome abilities to expound the Scriptures and exhort the People, they were called upon with ſo much earneſtneſs to *preach the Word in ſeaſon and out of ſeaſon*, that they knew not at laſt what to preach. They were forced to ſtep up into the Pulpit and make a *noiſe*, when they had little or *Nothing* to ſay. By which means the Holy Writings were applied according to their preſent fancy, and handled in a very careleſs and Superficial manner. A bold Face and a ready Tongue were fain to ſupply the place of good Reaſon and well digeſted Thoughts. *Loudneſs* (as Dr. *Corn. Burges* once told you) *was made to ſerve inſtead of matter*. For they found if they were but earneſt, the people accounted them very zealous preachers, *and imputed their want of matter to their wiſdom and deſire of edifying: Not to their want of ſtudy or ability*. And it was their cuſtome to ſay, *He preaches to the Conſcience, He ſtands not upon deep learning: He reproves ſin boldly*; and if it was other mens,

Fire of the Sanctuary uncovered p. 310.

mens, not theirs, so much the better. For the very truth is, the people do not love to hear nothing but their duty; or to hear it frequently repeated. And some taught them in time to call this *Legal-preaching*, Gospel Sermons were then to be *contrived*; nothing but Christ and free Grace to be *preached*. And because they grew weary even of hearing these so often over; there was a necessity to device Novelties, or else not preach so many Sermons. The last would by no means be admitted, and so the Scriptures were to be squeazed, new notions invented, delicate new phrases coyn'd, and indeed a new Religion made to please the people. Could it, for instance, have entred into the head of any man, from those words of *Isaiah* before mentioned, to talk of Believers being big with sin; and to make such observations as these, *that it is our Glory to be Christ's Ewes*; and that when a man is big with young, and cryes *O my belly, my belly*; here is a point of comfort, that Christ is sweet to such persons; could a man I say have ever thought of such things as these, but that he was to strain the words as far as ever fancy could stretch them; because he must have soon done with the Text, had he given only the proper sense of it; and the people have soon done with him, had he not sought out some new Inventions? They were at least to be courted with some sweet and indearing phrases, and called O *Blessed Ewes*, O *Believing Ewes*, and O *Believing Bees, that suck the honey of sin hatred, out of the Wormwood of sin acted*: And told, that Christ accounts their stammerings sweet: *Meih, Meih*, saith the little one, and the mother counts it *Musick*. And so no doubt do the people count this puleing sort of preaching. O he, is a *sweet man* sayes one, an *affectionate man* saith a second; a *melting preacher* saith a third; because he layes them to the Dugs of Christs Love, and

bids

bids them ſuck, or but open their mouths and cry, *Meih*; or if they cannot, aſſures them Chriſt will do it for them: Not conſidering all this while, that he entertains their fancy with the fulneſs and freeneſs of thoſe Breaſts, and leaves their thoughts hanging and admiring there; meerly becauſe he is dry and empty himſelf, and hath nothing elſe to ſay.

N. C. O Sir, we find that they are never drawn dry.

C. You muſt ſay ſo, who can fancy you drink up rivers when they give you but a ſip: and ſee with much ſatisfaction *ſome Sips of Chriſt ſtreaming through a poor creature.* And truly, as long as there are *Streams* and *Beams*, your Poets will never want rhymes, nor theſe Preachers ſtand in need of Reaſon. For *Beaming* and *Streaming* will do the buſineſs at any time, and make them paſs for extraordinary men: Eſpecially if they have the confidence to ſay, as this man doth, *that Chriſts ſpirit brought that Text* (Iſaiah 40, 11.) *to his hand*, and that his ſoul hath taſted ſome ſweetneſs by what *Chriſt gave in* upon that ſubject. For ſo you muſt believe, if you will be kind and ſweet as he is, that the *Holy Ghoſt hath made him overſeer of the flock of God*, and bid him *feed his Lambs*, and that *Chriſt gave in to him* this ſenſe of the prophets words, that he will be *ſweet to his believing Ewes, when they are big with Sin.* And indeed it is craftily done to intitle *Chriſt* to their Dotages, for were it not for that, there are ſcarce any ſo ſtupid that would not deſpiſe them. But conſider then how modeſt theſe men are; who had rather Chriſt and his bleſſed Spirit ſhould bear the reproach of being Authors of ſuch abſurd Gloſſes and ignorant Comments; than honeſtly acknowledg that they are the fruit of their own,

Fancies

Epiſt. to the Reader.

Fancies, which would ſoon be drain'd, if they did not ſupply them with ſuch Inventions.

N. C. There's no danger of that; for they are very *full men*, as you have often heard me ſay.

C. So they are: very *full* of impertinent allegations of the holy Scripture, of tautologies, abſurd reſemblances, childiſh fancies, and falſe reaſonings: and yet withall very full of Confidence and ſelf-Conceit, which, to ſay the truth, you are all full of; a very few excepted.

N. C. You are full of wrath.

C. That's a part of your pride and ſelf-conceit, to call truth by the name of wrath, paſſion and bitterneſs. And to pretend withall that whoſoever ſpeaks any thing againſt you, is an enemy of God, unacquainted with Religion, a formal, ſuperſtitious, or moral man. But take it as you will, and think of me as you pleaſe, I ſay that, in my obſervation, there is ſcarce a dram of that virtue called *Modeſty* to be found, I will not ſay in *one*, but in a *whole* Country of you. You are generally *full* of your ſelves, highly conceited of your own underſtanding; impatient of contradiction, in ſo much that my *Lord Bacon* tells us he knew ſome of your way, *who thought it a tempting of God to hear or read what might be ſaid againſt them.* By which you may ſee this is no new humour, but runs in the very ſpirit of the party: who cannot think that any underſtand ſo much as themſelves of the things of God; and imagine the Spirit guides them which muſt not ſubmit to reaſon; and that no man hath any true Goodneſs in him that is not one of them. Upon which account they ever ſuppoſed all men of whom they had any good thoughts, to be of their way in their hearts; nay, all other of any parts to be againſt them, meerly for the love of the World.

This

This I will evidently prove to have been, a long time, the humour, even of your eminent Professors; if it shall be contradicted. And it is the cause I believe that they complain so heavily if any man reprove any of them: as if there could never be found even in good men, something worthy of Reproof, or as if that which we reprove in them, were an undoubted part of their goodness. But they will take the liberty, not only to *reprove*, but to *rail* upon us, as much as they please: & say, when they have done, as Mr. *Saltmarsh* did to the Assembly, *I hope you will pardon me, if zeal for the truth make me see another's faults sooner than my own.* Nay, the ordinary people among you have not the least respect to any of our Minister's understanding and skill, not to say his Office and Calling: but, as I told you before, will talk and dispute with him, and after that reprove and censure him as if they were not only his *fellows* but his *judges*. Whereas the very same men would take it extreamly ill, should any Minister take upon him to controll or but direct them in matters of their Trade, to which they have served an Apprenticeship: though far more easie to understand in a short time, than the Holy Scriptures in many years. Proud saucy Spirits! who undertake to teach those of whom they should learn: and slight, nay sit in judgment on those, to whom they ought to give great honour; and to whose judgment in many cases they should quietly submit.

Epistle Dedicat. before his Book against Mr. Fuller.

It was long since the zealous complaint of a holy man (saith *C. Burges*) that men could no sooner get up their names in the world, and be able readily and confidently to muster up a few

Fire of the Sanct. uncovered p. 68.

places

places of holy Scripture nothing to the purpoſe, but they thought themſelves ſufficient to encounter *Moſes* himſelf, ſetting upon him as furiouſly as *Dathan* and *Abiram* ever did. Happy were this Age, had it none of them. To whom it is in vain to ſay any thing; but to them whom *moderation* hath yet ſome hand over, I ſay this of the ſame ancient Father; "Their *contumacy* I beſeech you, let us flie; their "*madneſs* let us abhorr, leſt we periſh with them in the "ſame vengeance.

N. C. I confeſs I know ſome of this ſpirit; but you grant there are others of more Moderation, that are *eminent* for their Piety and all other things, who do not forget that they are men.

C. Our eares are almoſt deafned ſometimes (as Mr. *Rathband*, one whom you valued, ſaith in another caſe) with the praiſe of ſome of *theſe mens eminent Learning*, *Piety*, *Sincerity*, *Zeal*, &c. "And truly I believe "ſeveral of them are learned men, and ſuch as are "modeſt, meek, humble, peaceable, and I judg them "ſincere. But there are great numbers joyn'd with "them, who would be thought the *moſt eminent* be-"cauſe moſt active in that way, who under colour of "zeal of Gods glory, hatred of ſin, deſire of ſerving "God in ſincerity; are thruſt by an evil Spirit that "hath deceived them, into pride, ſelf love, raſhneſs, "unnatural affection, uncharitable ſurmiſes, and moſt "unchriſtian judgment of their Brethren.

N. C. Methinks you judg, and that very hardly, of others.

C. See your *partiality*, and that fond Affection you have to your ſelves, and one to another. Thoſe are none of my words, but were long ago ſpoken by ſeveral Miniſters of yours (who had ſome ſcruples indeed about Ceremonies, yet never left our Church)

againſt thoſe that ſeparated from it *then*, as you do *now*. Is not this to reject that very thing, when it comes out of our mouths, which you readily receive when you hear it from one of your own?

But as to the buſineſs of *Judging others*, ſince you mention it and it is ſo much talkt of, I openly declare, that I *judg* no man in things indifferent; as you are wont to do, and as the *Jews* judged the *Gentiles*, and St. *Paul* himſelf. But it is not indifferent whether a man be humble, modeſt and peaceable or no. Such I may cenſure, who, for inſtance, are diſobedient to Authority and deſpiſe their Betters and Governors: And it is your great fault to cenſure even thoſe that are obedient, and in things which they profeſs to believe to be indifferent. Is it like good Chriſtians think you, to call thoſe *Superſtitious*, *will-worſhippers*, *Complices of the Beaſt*, who declare they do not believe any *Ceremony* they uſe, to be any part of *Divine Worſhip*, nor neceſſary circumſtances of it; but that they may be altered by Authority, to which they are bound to yield Obedience: And in the mean time to cry out on thoſe who reprove you for down-right Oppoſition to Authority, for clamour, evil ſpeaking, apparent pride, and ſuch like things; which the Laws of Chriſt judg and condemn, and tell us are *manifeſt fruits of the fleſh!* You cannot think ſo (ſure) unleſs your underſtandings be ſo ſtrangely blinded by the love of your ſelves, that the cleareſt Truth cannot enter, if it ſhew you your errors. Indeed if a man merely omits to do thoſe things that are commanded; but is not unruly, croſs, clamorous, an oppoſer of Laws, a maker of Parties, and ſeparate Congregations, nor in any other behaviour unchriſtian; I think I ought to leave him to be judged by *Chriſt*, who ſearches the

ſe-

ſecrets of mens hearts, and who only can tell whether it be weakneſs of underſtanding, Intereſt, Humour, Love of reputation and ſuch like Reaſons that keep him from obeying Laws; or pure Conſcience and invincible Ignorance. But if he be turbulent, a railer or reviler, a ſlighter of human Laws and a Blaſphemer of Dignities; if he be one, that makes *Diviſions* and *Offences*, *i. e. Schiſms* in the Church; not I, but the Apoſtle judges ſuch a man, *not to be a ſervant of the Lord Jeſus Chriſt, but of his own belly.* Which that he may provide for, he gives *good words*, flatters the rich and the great, and is very compliant with all that he hopes to win to be his followers and friends: And he uſes alſo *fair ſpeeches* (or as Mr. *Tyndals* tranſlation hath it, *ſweet preaching*) he praiſes and commends thoſe that follow him, he ſuppoſes them to be the people of God, and pretious ones; he extenuates their faults and magnifies their good deeds; and ſo deceives the heart of the *Innocents* (as Mr. *Tyndal* reads it) or, of the *ſimple* people: Read the place in *Rom.* 16. 16, 17. where the Apoſtle not merely bids, but beſeeches them to *mark* or *obſerve* ſuch men as theſe; and tells you for what end; that *they might avoid them.* But how is that poſſible, unleſs we *judg* that they are unfit perſons for our company; and that walk not according to the rule of the Goſpel?

N. C. But you ſhould *judg* then only for your ſelf; and labor to hide and conceal the faults or errors of your Brethren, *For Love covers a multitude of Sins.*

C. "Love is to cover what ſins may be covered; "but ſome *cannot* be hid they are ſo publickly com- "mitted; and Others *may* not be hid though they "could; becauſe the concealment of them will do

"hurt to themſelves and others; to the publick and "the private Wealth. In which caſe, it were both a- "gainſt Piety, Charity, and Prudence to conceal them. "And to that paſs are things now come among us, "that in both reſpects I think your courſes are not to "be covered. *Firſt*, they cannot; at leaſt in great part, "being long ſince made publick to the world, and "daily are more and more, by your own printing, "preaching, and private inſtilling them into others. "*Secondly*, they may not if they could, ſeeing by "forbearance all this while, they have fretted like a "*Gangrene* into the Bowels both of City and Coun- "try: And I fear we have kept their Counſels ſo long, "that many of them are already paſt cure, and we "almoſt remedileſs in our rents ten- "ding unto Ruin. Nay, do not frown, as if I were too ſharp and ſe- vere: They are not my words, but ſome of your own againſt the *Independent Brethren*, and may with as much, or more, juſtice be now applied to you all.

Narration of ſome Church Courſes in New England by W.R. p. 51.

N. C. I think there are other courſes more dangerous than thoſe, that ought to be lookt after. *Prophaneneſs*, I mean, is the great thing which both you and we ought to ſet our ſelves againſt; and that, I muſt tell you, abounds more among you than any where elſe.

C. I cannot tell ----

N. C. What cannot you tell? Whether *prophaneneſs* ſhould be oppoſed by both with the greateſt Vigour?

C. Be not ſo fierce. *Firſt*, I cannot tell whether Prophaneneſs abound more now, than it did in the days when you reigned. I told you the laſt time what

the

the *Aſſembly* told the *Parliament* of the ſudden growth of wickedneſs ſince they began to ſit. And I am ſure it was not checkt in the following years; but the *ſeaſonable exhortation* of the greateſt part of the *London Miniſters* complained no longer ago than 1660. of the great Wickedneſs broken looſe among us; (which it ſeems was chained and bound up while the Biſhops governed) and, as a great inſtance of it, tell us in the concluſion of that ſad Lamentation, that *ſome (as we are credibly inform'd) are grown to that height of wickedneſs as to worſhip the Devil himſelf*, p. 10. And then, *ſecondly*, I cannot tell whether the Wickedneſs that hath ſo much abounded beyond that in Elder days, be not in great part to be imputed to your ſelves: For all the time you declaimed againſt the Ignorance and blindneſs of the people, you caſt many fearful ſtumbling-blocks before them (as an honeſt *Suffolk-man* told you ſome years agone) while they could not but ſee or hear your ſcornful cenſuring and condemning others; greedy panting after and gaſping at the Riches, Honors, and Preferments of this World; fraudulent circumventing and over-reaching your Neighbours; cruel revenge upon thoſe you judged your Enemies when you had power; bitter quarrelling and contending one againſt another: and yet notwithſtanding all thoſe ſins, which might have juſtly cauſed you to lye in the Duſt, they ſaw you lifted up, boaſting of the glorious times you had made, proudly appropriating to your ſelves the honourable name of Chriſtians, Saints, and the godly Party. Nay, the people were not ſo blind but they could ſee how you meaſured the *Saint-ſhip* of your ſelves and others, rather by ſome private opinions or ſmall

Mournfull Complaint to the Knights and Burgeſſes of that County, 1656.

punctilio's of worſhip; than by the great things of Faith, Righteouſneſs, and Mercy. For they found ſome men whoſe profeſſion of Chriſtianity was attended with theſe, accounted no better than civil men; while others were cryed up for Saints and Godly, who were much deficient in them. Beſides, your Miniſters took no care to *Catechiſe* the youth in the Country: Nay, brought *that Ordinance* into ſuch Contempt, that to this very day a man is not thought to do his *Duty*, who ſpends the afternoons of the Lords day, in that *inſtruction*. They heard nothing but *Orations* in the Pulpit morning and evening, and thoſe (God knows) very ſorry ones in moſt places. As for *the Sacrament of the Lords Supper*, a great many honeſt-hearted people were frighted from it. You made ſuch lofty Rails (as he obſerves) about the Table, that few or none of the poor people could come at it; As if you thought it a matter of great piety to confine the Members of Chriſts Body to a little room, and cauſe his Death and Paſſion to be known and remembred only by a few: As if it were an honour to Chriſt and an advantage to the world, that his name and memorial ſhould periſh from the hearts and mouths of a great part of the people profeſſing his Name, and ingaged in Covenant to him. Nay, in many places, they never ſaw it adminiſtred to any at all, for many years: Your Miniſters chuſing rather to deprive themſelves and others, of whom they had a good opinion, of this *Heavenly Banquet*; than afford it to many well-meaning, though no talking people. And ſo while they complained of their living in known ſins; they themſelves lived many years in a notorious omiſſion of this Duty. Sometimes indeed they would invite men to this feaſt; but then by their preaching they hindred and diſcourag'd the moſt

if

if not all in a Country congregation; as if they were too forward to acknowledg the benefits of Christ, and keep up his remembrance. In short, many of them accounted the people no better than *Heathens*, and upon that score would not baptize their children; and thereby indeavoured to make them so, and quite thrust them out of the flock of Christ. O that you would all search your hearts (as that honest man said) to find out the true root of this *Spirit of Separation*, and observe narrowly whether under other specious pretences or with some pious intentions, there were not a bitter root of pride and haughtiness, causing you to affect singularity, and desire to appear alone to the view of men; thinking it below your worth to be found in Communion with those, whom in opinion you have laid so much below your selves.

But let that be as it will; *Thirdly*, I cannot readily tell which are worse, the *Publicans* and *Harlots*, or the *Scribes* and *Pharisees*. This I know, that there have a long time been a great many of the last, who justified themselves and lookt upon all others as abominable. Dr. *Burges* * I remember tells us with a great confidence, that *those who kept heretofore such a frantick coyle about ceremonies, and thought they never took their level right, but when at every bolt they shot, they struck a Bishops cap sheire off his head; were more fantastical, Ignorant, Proud, self-willed, negligent and deceitful in their particular callings, than many whom they despised, and condemn'd to hell for Carnal men: As any observing Eye might easily discern.* Now what to think of these men in compare with the other, let honest *Martin Bucer* tell you, who was one of the first Reformers, and whose name I know you cannot but reverence as well as I, on many accounts.

* Fire of the Sanct. uncov. an. 1625. in the preface.

N. C. How do you know what *Martin Bucer* ſaith?

C. I underſtand a little Latin; and beſides I have ſeen the latter part of his Comments on the Prophet *Zephaniah* tranſlated into our tongue; where he tells us, towards the Concluſion, "That there were ſome "among them under a pernicious Miſtake, abhorring "only theſe *groſs things*, to wear brave clothes, to fare "deliciouſly, to drink and ſwill, to whore, to heap up "riches carefully, to be Uſurers, and others of the like "kind; but in the mean time, Arrogance, faſtidious "diſdain of their Brethren, to languiſh about frivo- "lous queſtions, factions, reproach of God's Word, "ſlanders againſt his Miniſters, eaſily to believe lies, "and being raſhly believed or (or perhaps by an evil "ſuſpition ſuggeſted) to ſpread and ſcatter them a- "broad; *theſe* and ſuch like things, ſaith he, paſs with "them ſometimes for *Virtues*. Nay, they think them- "ſelves *thrice Holy*, while they walk about with a ſtoi- "cal Supercilioufneſs, bended Brows and ſad Counte- "nance; while they wear mean clothes, and rattle all "mortals in the ear, not ſo much with grave Words "as with claps of Thunder; crying out, that *all is* "*naught and wicked*. That which I have experience "of, as he goes on, and have good aſſurance of its "truth by certain obſervation, why ſhould not I teſti- "fie to the Glory of Chriſt and the Admonition of the "Brethren? Of thoſe who abound ſo much in accu- "ſing the vices of others, whom every Garment that "is a little more neat, every little Entertainment that "is more plentiful, every Word that is more merry "and pleaſant doth much offend, that are always "complaining concerning the want of Excommuni- "cation; I have found very few (that I may not ſay "none) who do not labour with remarkable conceit

"of

" of themſelves, inſufferable contempt of their Bre-
" thren, incredible impatience of any neglect of them,
" and ſometime with other more grievous Evils. *Be-*
" *ſides that they are in a manner alway addicted to new and*
" *ſtrange Opinions; which tend only to Schiſms and nothing*
" *to Edification. Now Hereſie is a fruit of the fleſh, and doth*
" *far more miſchief than all Drinkings, Whorings, or A-*
" *dulteries.* On the other ſide, among thoſe perſons
" whom they deteſt no leſs than *Heathens* becauſe of a
" life more remiſs, and the riches of the World, and a
" certain ſplendor or bravery; I have found very ma-
" ny who as they acknowledg themſelves obnoxious
" to *ſin*, ſo they think of themſelves moſt *humbly*, and
" of their Neighbours moſt *Benignly*: they are very can-
" did in their Thoughts and equal in their Judgments
" concerning others; always accounting themſelves
" the worſt, &c. And when the Croſs that they have
" deſerved lies upon them; nothing is more patient
" than they; none hazard themſelves more for the
" Lord. Theſe things I have certain knowledg of, and
" why may I not declare them to his Glory? And I
" call him to witneſs, that in ſpeaking this, I mean no-
" thing leſs than to ſet any brand on a more ſevere
" mortification of the fleſh, and renouncing of worldly
" things; or to incourage thoſe that live remiſly, or
" indulge any deſire of the fleſh: No, I pray the Lord
" that he would give me and all his choſen grace, to
" uſe ſtill more ſparingly, the things of the body, our
" ſelves, that we may impart them more liberally to
" the Poor. May we have grace alſo, ſo to obſerve our
" Tongues that even a little *Idle word* do not eſcape us,
" but all that is ours may be directed to Profit and
" Edification. I have written theſe things and an-
" nexed them to my Comments (God knows) for no
" other cauſe, but that I might admoniſh the *Brethren*

who

" who have the grace to live frugally and ſeverely,
" and to be free from outward Offences; *firſt* of all,
" diligently to watch the Devil leſt he infeſt them
" with inward ones: and while he permits them to
" avoid thoſe external Vanities and Delicacies, he
" brings them in love with inward *and far more miſ-*
" *chievous Evils*; that is, to pleaſe themſelves, and to
" delight themſelves in the condemning of others;
" and then to ſport themſelves, and play the wantons
" idlely in novelty of opinions; from whence break
" forth openly, Grudgings and Hatreds; then Facti-
" ons, Sects and unſpeakable Scandals in the Church.
That which follows I ſhall omit, as not being ſo much to my preſent purpoſe (though otherwayes worthy of your notice) which was to ſhew what opinion wiſe and holy men have had of that Spirit, which now rules in you: and ſo conclude what we are to direct our zeal moſt againſt, and aſſault with the greateſt vehemence. For your part; it is manifeſt you oppoſe *Conformity* with might and main; and ſtudy by all means to keep up the *Separation*: as for Us; it is your deſire we would ſet our ſelves wholly againſt *Prophaneneſs*, and let you alone. But we cannot thus abandon our ſelves, and throw off all care what becomes of our Church. We hate prophaneneſs and are reſolved to oppoſe it; but we hate Pride and ſelf-conceit and faction and Separation, and we are reſolved to beat down theſe too. And I muſt tell you withall, that our Bleſſed Saviour was more frequent and more ſevere in his reproofs of the *Scribes* and *Phariſees* (how like you and of Mr. *Bucers* time are to them, let the impartial judg) than he was of the *Publicans* and *Sinners*. And, whatſoever you think now, heretofore I am ſure your Miniſters granted thus much, that *the Devil's Gains more by*

Schiſms

Schiſms, than by coldneſs in Religion; and that he had rather draw men from their firſt love to a fiery and indiſcreet Zeal, than to lukewarmneſs and indifference. For *firſt*, hereby he *ſtaggers many others* who were well ſetled, and makes them children again in underſtanding, and turns them about with every wind of Doctrine; and *ſecondly* he *deprives thoſe men of the happy means of recovery, which they might have eaſily enjoyed, had they remained in the fellowſhip of the Church.* And would to God you would once more ſadly conſider, whether thoſe many revolts that ſince the firſt ſeparation have been made from your *gathered Congregations*, to monſtrous Opinions and filthy Practices, have not been a juſt Puniſhment of you, for your too high Valuation of your ſelves and uncharitable ſeparation from us. What conſtruction you make of ſuch things we know not (they are the words of the *Honeſt man* I mention'd before) but to us that are more Ignorant it ſeems very ſtrange, that whereas you fiſhed with ſo great a Maſh that ſcarce one of a hundred was taken by you and admitted into your Churches; out of this hundreth part of yours, more ſhould be found revolting to abſurd, fooliſh, nay pernicious Opinions, than of the Ninety nine parts you left behind. It ought in my poor opinion to put you into a juſt ſuſpition, and ſerious re-examination of that way, from which there is ſo eaſie a tranſition to ſo many dreadful deluſions; and through which ſo many have already paſſed over unto the enemy.

Conſut. of the Separat. agreed upon by many Miniſters and publiſhed by Mr. *Rathband* 1644.

Mournful Complaint.

N. C. Let thoſe examine who are moſt concern'd in it. My mind is full of ſomething elſe.

C. What's that?

N. C. You

N. C. You have repeated ſo often the *Schiſm* (as you call it) or *Separation* that is made from your Church; that I perceive it is the great thing that ſticks in your ſtomack, and which angers and frets you ſo much. And indeed Mr. *Bridge* told us it would do ſo, in one of thoſe Sermons you mention ſo oft. *The Saints and people of God*, ſaith he, *they withdraw from the men of the World, and do ſeparate from them. Now when we withdraw from men and from their worſhip, we condemn their Worſhip; and the men of the world do not love to be condemned. To ſeparate from them and from their Worſhip, this they cannot bear. The Saints do ſeparate from them, and therefore there is ſuch a deal of anger and wrath in their hearts againſt them.*

Seaſ. Truths Sermon 6. p. 166.

C. Alas! Good man; Doth he think we have ſuch an opinion of him and his Saints, as they have of *themſelves?* He flatters himſelf too much. It is one thing to *imitate* the Saints, and another thing to *counterfeit* them. He ſhall never perſwade me that quick-ſilver is better than gold; and that turbulent and affrighted Imagination can be a ſurer guide either in the choice or exerciſe of our Religion, than a calm Reaſon, and a fixed well-reſolved Judgment. Let him call himſelf and his party *Saints* a thouſand times, or as oft as he breathes; it ſhall never move me at all, nor ſhall I think the worſe, but the better, of my ſelf for being none of them. Let him pride himſelf in new devices, of a different worſhip for the Saints and the reſt of the world, I am very well contented, if they will but *withdraw themſelves* far enough from us, and let us be out of the hearing of their Gibberiſh. Let him lead them to the *Indies* if he pleaſe, and be *ſeparated* from us by the wide Ocean; it will be a great ſatisfaction to enjoy our worſhip quiet-

quietly * to our ſelves. Or rather let him retire into his Cloſet, and think no company in the world pure enough for him but his Books, and no Books but his own; his preciſeneſs, I aſſure him, ſhall never trouble me at all. And I ſuppoſe I may paſs my word for our whole Church, that they will not complain for want of his company; nor think it any diſgrace to our Worſhip that ſuch do not like it, or perhaps abhor it; nor any ſhame to themſelves that they will have no Communion with us. There were alwayes people of *a moroſe and ſowr humour* whom nothing can pleaſe; no not what they do themſelves, when once it pleaſes others too. They muſt be of a contrary Opinion to the whole race of mankind: And hate ſome things, only becauſe others love them. And therefore if they not only *withdraw* themſelves from us, but alſo *ſlight us* and ſet us at naught; the concern is not ſo great, as to require my care. Let them call Us *the World*, and if they pleaſe, *the Dogs* that are without the Holy City; I value it no more than the barkings of an angry Cur: Though in his vain conceit of himſelf and party, he imagines we lay their diſreſpect to us mightily to heart. For this you know is another cauſe which he is pleaſed to aſſign, why the men of the world are angry with them. *The Saints and people of God do not regard the men of the World; and the men of the World they think ſo. Now for high and lofty men to be ſlighted and not regarded, this makes them angry.* For which he cites

* Yet you muſt not hope for this; For they muſt ſtay to power forth the Vials, which next to the Separating from us, is the thing that provokes the Antichriſtian party. For they are to torment the men of the world, and make them gnaſh their teeth, and bite their tongues for pain. As he tells you afterward. pag. 179.

cites *Dan* 3. and then repeats it. *They cannot bear this, that they ſhould not be regarded; high and great men, that they ſhould not be regarded: and therefore no wonder there is ſuch a great deal of wrath and anger in their hearts againſt the people of God.* But let him repeat it as oft as he will; tell him from me, that it moves us not at all to want their regard; for we do not think our ſelves honoured by their Eſteem and Reſpect. It is rather a reproach than an honour to be commended and praiſed by ſuch mouths, as value a compoſed countenance and a Sett of phraſes, more than the moſt compoſed and regular life, and the beſt ſenſe in the world. Let them ſlight us therefore ſo much, if they liſt, as not to move their Hat, or give us the time of the day, or turn their face another way when they chance to meet us; it is all one; we ſhall have never the worſe opinion of our ſelves or of our Worſhip. We do not think them ſo able to judg of true worth, or to diſcern between true and falſe, good and bad, as to concern our ſelves about their Opinion: theſe being almoſt the ſame thing now a-days, and though all undertake to judg, yet few know the difference. We have ſomething elſe alſo to ſupport us than their favourable opinion of us; and that is, a ſincere care with unbiaſſed affections to ſearch after the Will of God; and a readineſs to receive and do it, whenſoever we know it. Let him bring us Reaſons in ſtead of confident aſſertions, and ſee if we will not ſtudiouſly conſider them; and if they be good yield to them. He ſpoke admirably who ſaid, that *our Reaſon ought to yeild obedience to nothing but Reaſon:* and that *Authority is a yoke which none but God hath a right to impoſe upon our judgments.* If God ſay it, that's reaſon enough: but we ſhall never be perſwaded that they only

only hear or underſtand what he ſayes. Let them talk as if they had not only ſlept in our Saviour's Boſom (as *a Gentleman* I remember ſometime ſaid) but even watch't in his heart and ſoul, and as if there were none of his intentions hid from their knowledg: They will never gain the greater credit with us, unleſs we ſee more than words and confidence. No though they ſhould not only contemn and ſcorn us as altogether ignorant in the things of God, but pronounce Anathema's and Curſes againſt us as the limbs of the Apocalyptick Beaſt; Heaven we know laughs them to ſcorn, and we ſhall ſmile at their ridiculous preſumption. The *Wolves* we know will never be reconciled with the *Shepherds flock*; and when we have done all that we can, there will be an Envious and Malitious Generation, who like the rats and other imperfect Creatures (which it is poſſible were bred in the Ark it ſelf) will ſtill be gnawing the reputation, even of the beſt Church in the World. Every thing under Heaven is abuſed; yea, and what Heaven it ſelf hath ſpoken is not ſafe from Injury and Violence; and therefore why ſhould we look to have a general reſpect, or be caſt down or angry either at the neglect of theſe men, or, if they pleaſe, their Contempt and Reproach?

N. C. You ſay you are not angry, but methinks you are in a great heat.

C. Not at their ſlighting us, I aſſure you.

N. C. What then.

C. I told you, that I profeſſed a juſt indignation at ſome things; & more particularly to ſee the Scripture ſo wretchedly abuſed wreſted, & even in this very caſe, to juſtify their *Separation and with drawing from us.*

N. C. You mean I believe that to the *Corinthians*, cited by Mr. *Bridge*. *Come out from among them, and*

be

2 Pag. 166. *be ye ſeparate, touch no unclean thing.* 2 Cor. 6. 17.

C. Yes.

N. C. And doth it not require us to have no Communion with the wicked, of which your Congregations we think are full?

C. But do you think then we are all *Pagans* and *Infidels*; *i. e.* ſuch people as do not ſo much as acknowledg Jeſus Chriſt to be the Lord?

N. C. God forbid.

C. Then you apply thoſe words impertinently to us (as you do the reſt of the Scriptures) who are nothing like thoſe, from whom the Apoſtle would have the *Corinthians* withdraw. It is an exceeding great ſhame that you have been ſo long turning over the Bible, and talking of the word of God; and yet not underſtand ſo plain a thing as this. You ſeem to me to be like thoſe the Apoſtle ſpeaks of in another Epiſtle; *who are ever learning, but never come to the knowledg of the Truth.* Nay, you are like little children that tear and rend their Book into little ſcraps; or like thoſe imperfect creatures, I ſpoke of before; you nibble at a bit of the Scripture, and inſtantly ſtart away, and leave all the reſt. Could you not have caſt your eye back but to the 14. *verſe*? There you might have ſeen who they are the Apoſtle ſpeaks of. *Be ye not unequally yoked together with Infidels*, ſaith he, *i. e.* Either do not marry an infidel, or do not joyn with them in any of their rites belonging to their Idolatrous ſervice. Be not at their Idol feaſts; the thing he admoniſht them of in the former Epiſtle, and touches upon here again (as ſome think) leſt they ſhould not be cautious enough in this particular. For the Apoſtle having told them an *Idol was nothing*, they might hold theſe feſtival entertainments

tainments to be indifferent things, and ſo when their kinsfolk, or friends invited them, not deny that Civility, to accompany them to their Temples. Stay, ſays the Apoſtle, conſider what you do. *What fellowſhip hath righteouſneſs with unrighteouſneſs*, &c. theſe things are as contrary as Light and Darkneſs, you cannot partake of the Table of the Lord and the Table of Devils too; as he told them in his firſt letter. And then he renews his Exhortation, *Come out from among them, and be ye ſeparate* (from thoſe Idolatrous Infidels) *touch no unclean thing*; meddle not with their Idolatrous ſervices, nor any of their wicked ways. You would be more aſſured that this is the ſenſe, if you would but turn to the place from whence theſe words are cited (as the Margin directs you) *Iſa.* 52. 11. where the Prophet bids not the more holy ſort of *Jews* to ſeparate from their prophane Brethren; but the whole Body of the *Jews* to flye out of *Babylon*; as any body may ſee that reads the place: And therefore they cannot be urged without a notorious force to prove ſuch a ſeparation as you are in, of one part of a ſociety profeſſing belief in Chriſt, and baptized into his name, and renouncing all Idols whatſoever; from the other. And ſo Mr. *Geree* I remember, a diſcreet Presbyterian, confeſſed, and explained the words to the ſame purpoſe that I do. And ſo did a noted perſon long before him * and far more largely, in his diſpute againſt the *Brownists*. For I muſt tell you, thoſe old *Separatiſts*, condemned by all honeſt *Nonconformiſts* in former times, ſought to juſtifie their Schiſm, from the Church of Chriſt from this very place: and the very truth is, ſo did the Ancient *Donatiſts*. Who;

* Ann. 1610. Mr. Rich. Bernard plain evidence p. 140, 141, &c.

to make a fair ſhew for their fearful Schiſm, cryed out juſt as you do now, *Come out from among them, touch no unclean thing: Depart, depart: Separate your ſelves. Have no fellowſhip with the unfruitful works of darkneſs. Be not partakers of other mens ſins: What hath the Chaff to do with the Wheat?* which are the very words now Ignorantly imployed by your Party againſt us; with as little knowledg of their ſenſe and meaning, as of their being the rotten Tools wherewith thoſe Schiſmaticks ſought to overthrow the whole Church.

N.C. How come you by more knowledg than oth r fo'k in this matter? Can you tell what the *Donatiſts* ſaid?

C. Yes, without reading St. *Auſtin.* For I can believe an old Engliſh Divine who lived above half an Age ſince, that acquainted me with this; and ſhewed withall that thoſe proud people had the ſame anſwer to this place from that Father, which I have now given you. Theſe words, ſaith he, *They underſtanding carnally, have cut themſelves into ſo many diviſions, into little bits; in this* Africa *alone. For they do not underſtand that no man is joyned with Infidels, but he that commits the ſins of Pagans, or elſe doth favour thoſe that do ſuch things,* &c. *And who hath fellowſhip with darkneſs, but he that by the darkneſs of his conſent, forſaking Chriſt, doth follow Belial? Who puts his part with Infidels, but he which is partaker of that Infidelity? For that way he ceaſeth to be the Temple of God; neither otherways doth he joyn himſelf to Idols.*

Mr. G. *Gyffard* plain Declaration that our Brownists are full Donatiſts. p. 19. An. 1590.

N. C. I am convinced of this. But may we not gather by proportion, that we ought to ſeparate from the wicked ſort of Chriſtians though it be not here intended?

C. Hea

C. Hear what Mr. *John Geree* anſwers to this. *No. All that can be inferred is, that we ſhould avoid needleſs familiarity with the wicked, and all ſociety in ſin: To keep them from the Sacrament if we can. But if it be not in our Power, not to omit the Sacrament, becauſe they partake of it.* In which he followed the reſolution of St. *Auſtin* who immediately after the words before mentioned, adds theſe as my Author tells me; *And they which are the Temples of the living God, and in the midſt of a crooked and perverſe Generation appear as lights in the world, having the word of life; nothing doth infect them, which they tolerate for Unities ſake; nor are they pent up in any ſtraight, becauſe God doth dwell in them and walk in them. And they depart in the mean time out of the evil, and are ſeparate, at leaſt, in heart; leſt haply while they would ſeparate by the ſedition of Schiſm, they ſhould rather be ſpiritually ſeparated from the good, than corporally from the bad.* This old Divine alſo admoniſhes us very well out of the ſame. Father, that when the multitude of the Aſſemblies of the Church are free from that crime to which Excommunication is denounced, it is very healthful; and becauſe ſo many avoid him, he will be ſtricken with fear, and healed through ſhame. But when the ſame ſickneſs hath taken hold of very many, there remains nothing elſe to the good, but ſorrow and bewailing; that ſo they may eſcape that deſtruction which is like to come on the multitude of the wicked. And in very deed, ſaith he, if the contagion of ſinning hath invaded the multitude, the ſevere mercy of Divine diſcipline is neceſſary: but the counſel or enterpriſes of ſeparation are both vain and pernicious, yea *ſacrilegious*; becauſe then they become both impious

Reſolution of 10 Caſes 1644.

B. 2. againſt Parmen. cap. 18.

impious and proud; and give more trouble to the good which are weak, than they correct the ſturdy ones who are evil. And concluding this point, he gives this Advice; Let a man therefore with Mercy correct what he can; and that which he cannot, let him bear with patience: And with love let him mourn and lament, until He from above do either redreſs and amend; or elſe differr until the harveſt to root out the tares, and to winnow out the chaff. And here he alledges the example of St. *Cyprian*, that holy Martyr, who had been Biſhop of *Carthage*, and deſcribes the multitude as full of groſs ſins, yea many of his fellow Biſhops as ſpotted with very foul crimes; but yet he communicated with them (though not in their ſins which he evermore reprehended, yet) in the Sacraments and holy Worſhip of God. Nay, he ſhews that our Saviour himſelf did not ſeparate in Body from the *Phariſees* and *Saducis* and multitude of common people, but met with them at the Temple: And it is alſo plain, that the *African* Church in St. *Auſtin*'s dayes beſides their evil manners, had ſome other blemiſhes which cannot be charged on ours; for by his own complaint it appears, there were ſuch a multitude of Rites and Ceremonies then in uſe, that they were a very great burden, and the Church was oppreſſed and groaned under them. And therefore I think your preciſeneſs in ſeparating from us is more like the diſdainful and proud Religion of the *Scribes* and *Phariſees*; than the humble and charitable purity of our bleſſed Saviour.

N.C. If you take theſe old Fathers for your Guides, they will lead you I now not whither. They held many ſtrange Opinions.

C. I ſuppoſe you would ſeparate from them too, if they were alive. But what think you of Mr. *Calvin*?

He

He is a more modern Father, and you may think perhaps more inlightned; will you ſtand to his judgment?

N. C. Why? What ſays he?

C. He tells you, that, "Whereſoever the Goſpel "is purely preached and the Sacraments adminiſtred "according to the inſtitution of Chriſt, "there is the Church of God. And if "the very multitude hath and doth "honour theſe; it deſerves without "doubt to be eſteemed and judged a Church; becauſe "it is certain that theſe things are not without fruit. Inſtit. Book 4. Cap. 1. Sect. 9.

"And if you look a litle further to the "next Section he repeats it again with "much earneſtneſs. *There appears* (in "ſuch a multitude as he mentioned before) *neither "a deceitful nor doubtful face of a Church: Of which no "man may either deſpiſe the Authority, or refuſe the Ad- "monitions, or reſiſt the Counſels, or mock at the Cor- "rections; much leſs* depart *from it, break in ſunder the* "Unity *of it, and go unpuniſhed.* For the Lord ſo "highly eſteems the Communion of the Church that "he counts him for a Traiterous Runaway, and for- "ſaken of Religion, whoſoever ſhall ſtubbornly e- "ſtrange himſelf from any Chriſtian fellowſhip; So "that it be ſuch a one as hath a true Miniſtry of the "word and Sacraments. He ſo commends the "Churches Authority, That when it is violated, he "judges his own diminiſhed. Do you hear this? Sect. 10.

N. C. Yes. But----

C. "To prevent all your exceptions, look further "into the 12. Sect. and there he will tell you that the "fellowſhip of ſuch a Church is never to be caſt off, "*though it ſwarm full of many faults.* Yea, and there may "be ſome faultineſs crept into it in the Admini-

"ſtration either of Doctrine or of the Sacraments, "yet it ought not to eſtrange us from the Communi-"on of it. For all the Articles be not of one ſort: "And therefore we ought not raſhly for every *light* "*diſſention* forſake the Church, &c. But then, in "the next he tells you, that in bearing with the im-"perfections of life, our gentle tenderneſs ought not "go much further. And in the next but one, that "it is *one thing to ſhun the private company of a wicked* "*man; and another for hatred of ſuch to forſake the Com-*"*munion of the whole Church*: Which is to be more rigorous than St. *Paul*. And *although this temptation*

Sect. 16. *to forſake the Church may by an indiſcreet zeal of righteouſneſs, enter into the thought of a good man; yet we ſhall find that too much preciſeneſs grows rather out of Pride, Diſdainfulneſs, and falſe Opinion of holineſs; than of true holineſs and true zeal thereof.* They that are bolder than others, and as it were the *Standart-bearers* to make any departing from the Church, for the moſt part do it upon no other cauſe, but their deſpiſing of all men, to boaſt themſelves to be better than others. But I think I had beſt let the reſt alone; leſt you ſay I rail upon godlineſs (of which this Separation is now grown a great note) though in Mr. *Calvin*'s words.

N. C. We are not to mind what men ſay? Nor to have their perſons in admiration.

C. No? Not what your own Miniſters ſay? Sure their words are another Goſpel with you, or elſe how come you ſo to miſunderſtand the old?

N. C. They are good men, and ſo we value what they ſay.

C. I'le ſhew you then that they have ſaid the very ſame in behalf of our Form of Divine Service, that I did

did the laſt time we talkt together: And that they condemn this *withdrawing* from us, which Mr. *Bridge* makes the mark of a *Saint*.

N. C. Pray let it alone: It will be too long.

C. Let me tell you thus much: That they told their Brethren of *New-England* heretofore, that *if we deny communion with ſuch a Church as ours, there hath been no Church theſe* 1400. *years with which a Chriſtian might lawfully joyn.* Nay, that *if ſuch ſcruples as are now in your heads may take place, it will be unlawful to hold communion with any Society under Heaven*: And that as for *making an Idol of the Common Prayer* (which by the way was a phraſe they themſelves made uſe of afterward) it might be as well ſaid, that *they made an Idol of their conceived Prayers*. And therefore what evil ſpirit is it that now poſſeſſes ſo many of your *Presbyterian Miniſters*, and hath driven them, as if they were out of their wits, from our Church, and their own Principles, and from all the Churches of Chriſt, that now are or ever were?

Letter of many Miniſters in Old England requeſting the judgment of their Brethren in New Engl, concerning 9. Poſitions 1637. with their Anſwer 1639. And the Reply 1640. Publiſhed afterward by Mr. *Simeon Aſh*, and Mr. *W. Rathband*, 1643.

N. C. Pray do not ſay ſo.

C. They have granted me that for 1400. years there never was any Church, with which we might hold Communion if not with ours: And I will prove that there hath been none for theſe 1668. years.

N. C. You are ſtrangely bold.

C. No bolder than Mr. *Calvin*; who will give you good ſatisfaction, if you read the Chapter to which I referred you, that the Church of the *Jewes* in our

Saviour's time, and the Apoſtolical Churches afterward, tolerated greater Vices in manners, and fouler Errors in Doctrine, than were in any Church from which in his days a ſeparation was made. And I will ſhew you diſtinctly, either now or when you will require it, that thoſe Churches planted and watered by the Apoſtles, had thoſe Corruptions in *Doctrine*, *Worſhip*, *Manners*, *Diſcipline*, and *Government*, which cannot be pretended to be in ours: And yet there was no ſeparation of ſome Members from the reſt: Nay, the Apoſtles, notwithſtanding all theſe, ſpeak very well in general of ſome. They call them all *Believers* and *Saints*: And none knew then any other *Men of the World*, and *Unbelievers*, but *Pagans*; ſuch as did not acknowledg *Jeſus* to be the Lord.

N. C. I am loth to give you ſo great a trouble. But I pray anſwer me one Scripture which ſeems to be againſt this; when it ſaith, *The Apoſtles ſeparated the Diſciples*, Act. 19. 9.

C. Admirably argued! The Apoſtles, ſeparated the Diſciples from thoſe that were not Diſciples; and therefore we may ſeparate Diſciples from Diſciples.

N. C. How ſay you?

C. The Apoſtles, I ſay, were ſent to preach the Goſpel and make Diſciples to Chriſt, baptizing them into his Name who believed on him. Thoſe who would make profeſſion of Chriſt they gathered into a new Church from among the *Jews* and *Pagans* who diſown'd him. And accordingly here in this City having won ſome to believe, and made them Chriſts Diſciples, they ſeparated them from the reſt of the *Jewiſh Synagogue*, who blaſphemed Chriſt and would acknowledg no other Religion but that of *Moſes*; to be a diſtinct Society by them-

themſelves, and no longer Members of the *unbelieving Synagogue*. From whence you would inferr, that one Chriſtian is to be ſeparated from another Chriſtian, and believers gathered from believers; if one part appear to us Pious, and the other Vicious: Which is juſt as if the Apoſtles, out of thoſe few Diſciples ſeparated from the *Jews*, had made another leſſer Church, ſeparated from the reſt of the *Diſciples*.

N. C. I ſee my Error plainly: And ſhall remember hereafter if I can, not merely to nibble at the Scripture, as you called it, but take it altogether. But Mr. *Bridge* affrights us horribly with one place, which propheſies he ſayes of the greateſt ſeparation in the latter dayes, that ever was. It is in the *Revelation*, where the Spirit cryes, *Come out of her my people, that you be not partaker of her ſins. There ſhall be the greateſt ſeparation, and that provokes the Antichriſtian party*; as his words are, p. 179. of the Book before mention'd.

C. I remember them very well, *Rev.* 18. 4. But do you ſtill take Mr. *Bridge* for a Prophet? Have I not ſhown you what a rare *Seer* he is in the *Revelation?*

N. C. I have heard others beſide him mention this place. Mr. *Caſe* I remember gave us this reaſon to hope that God would be gracious to *England*, and that *Babylon* ſhould ſhortly fall; *becauſe he had begun with ſuch a diſtinct and audible voice from Heaven, to call his people out of Babylon, ſaying, Come out of her my people*, &c. Rev. 18 4. *her Idolatrous bowings, cringings, Altars, Croſſes, and curſed Ceremonies, falſe Worſhip, falſe Doctrine.*

Englands Incouragement to wait on God, p. 69.

C. You need ſay no more; I have it perfectly in mind

mind as well as you. And you were wont I know, in those days to believe that they knew the designs of Heaven, as well as if they had been Counsellors of State in that kingdom: And conceived the News they told you of what was coming, as sure and certain, as if they had layn in the Bosom of St. *John* as he did in our Saviour's. But I hope by this time you are convinced they were only drowsy dreamers, that knew nothing of his Mind: And see that they are but like a poor Mouse which having but one hole, is easily caught. *Babylon, Babylon* was all they had to say then, and thither they run now. These are the *Magical sounds*, whereby they would astonish you; The *Mystical words* whereby they practise all their Sorceries upon you. Stop but your ears against these, and you are free from their Enchantments; for they can never prove that the *Church of England* is this *Babylon* from whence his people are call'd, or that she hath taken so much as one sip, or kiss'd the Cup of her Fornications.

N. C. I never ask them, indeed, to prove this.

C. No, You took it very lovingly upon their word: And ran after those whom you fancied and were inamoured of, with an implicit Faith, as if you had tasted too deep of the Cup your selves. If you did but hear them say, *Mystery, Mystery*, (the very word you know in the forehead of the whore) presently you bowed to them, and thought you were under the teachings of an infallible Spirit. And you remember I suppose very well, that those two and all the rest of the *Ministers* that were wont to preach before the Parliament, and in the greatest Congregations, generally chose their texts out of the *Old-Testament*, seldom out of the *New*, unless it were the *Revelation*.

N. C. What of that?

C. By which means they furnished themselves in an

an abundant measure with such Comparisons, as did them admirable service. They could easily contrive it so, that they might seem such a select number as the *Jews*, the peculiar people of God, and we like the *Egyptians*, and *Babylonians*, or what other accursed Nation they pleased. And so applying all those places which spoke of them, to us and our times, they excited in you the same hatred against us that was in the *Jews* against those Nations; and made you think it as necessary to separate from us, as for the *Jews* to come out of *Babylon*. Nay by a wonderful Art, or prodigious Inchantment rather (which argues your great dulness) they first raised your fancies, put words into your mouths, and taught you to expect all that they had a mind should shortly come to pass, and then they made the expectation they had wrought in you an argument that it should come to pass. Thus I remember one of your Divines incouraged the Parliament to expect the overthrow of *Babylon*, *because said he, the General talk throughout the Houshold among the Domesticks is, that Christ their King is coming to take possession of his Throne. This they not only whisper, but speak publickly. Now you know before Kings go to a place, their purpose is first known among the Domestick Servants, and talk't of within doors first, and then abroad, and Harbingers prepare the way. This hath been the news throughout the houshold, and Harbingers, have been sent abroad: It is a sign that he is not far off, it will not be long before he come.* Mr. H. Wilkinson. Sermon upon Zach. 12. 10. pag. 21.

N. C. Cannot you repeat a sentence without laughing?

C. If you had not been very gross you would have either laught or been angry at those that did not see or would not take notice of the cheat. How came you, I be-

beſeech you, to whiſper this and afterward talk it abroad, that Chriſt was coming to ſit upon his Throne? Had you any Revelation of it? Did you that are his *Domeſticks* hear Chriſt the King ſay ſo? Or were you not told ſo by theſe pretended Favourites of his, and believed them without asking whence they had the News?

N. C. Undoubtedly we never thought of it, till we heard it preach't and proclaimed by them.

C. And then when your heads were fill'd with this conceit, and they had ſet your tongues agoing, and made this the general Talk; they ask't you (if you were apt to deſpond) Why do you doubt of it? Be of good chear; without queſtion he is not far off; for otherwiſe you would never have talk't ſo much of his coming. Which was no more in *plain Engliſh* than this; you would never have believed us, if it were not ſo. Were not theſe rare devices to ſupport the people's confidence? And were not the people very blind that could not diſcern this foul Impoſture? Never talk now of the Sottiſhneſs of the multitude in the *Romiſh Church*; for they are couſened by neater Legerdemains than this. Which is juſt as if I ſhould entertain a Child a long time with hopes of Plums and fine Toys coming from ſome Fair: and when he began to doubt of it, ſhould tell him; thou haſt talk't of them ſo long my Child, that without queſtion they will be here by and by; How is it poſſible that thou ſhouldeſt be in ſuch expectation of them, if they were not at hand?

N. C. No more words: You have ſaid enough to make a Child underſtand the deluſion.

C. And yet you ſuffered your ſelves to be wheedled and cheated thus over and over again: as if you would croſs the Apoſtles rule, *and be Men in Malice, but Children*

dren in understanding. You heard your Ministers pray, for instance, that *Babylon might fall, and the walls of Jerusalem be built.* And then you heard them stirring you up with the greatest vehemence *to give God no rest till Jerusalem was made a praise in the Earth.* And when they had set you all on fire with these desires, then you were very well contented to be made believe, it was a certain sign God would do the business, because he had put it into your hearts to be so earnest for it. How is it possible said they, that there should be such a spirit of grace and supplication poured suddenly on the Nation, if Christ were not coming down after it? *Since God hath knit the hearts of his people in such a Holy Conspiracy as it were to besiege Heaven with their Prayers, all is not to be given for lost. God* a *hath taken off the bridle of restraint from the lips of his people.* b *The Prayers of Gods people are gone up to Heaven in great Assemblies, and have surrounded the Throne of Grace: God was never so tempted to bow the Heavens and come down to the rescue of his People.* c *God will* bow down *his ears to them: if they cannot come to God, he will cause his ear to come down to them; He will make* hard shift *(as it were) to hear, rather than their prayers be lost* d.

a Mr. Case, Engl. Incouragement to wait on God, p. 77.

b Pag. 78.

c Pag. 79.

d Pag. 80.

N. C. You make me blush to think how we have been gull'd.

C. So you will be still. And it is no wonder they make so bold with you; since they were so bold with God and with his holy Word; which they drew to be instrumental in the Cheat. They sanctified every design with some text of Scripture or other, and

and with many prayers: *till they had defaced the certainty of Holy Writ; and made no other thing of it than a Nose of Wax, which may be turned any way as will ſerve our purpoſes* *. You need not be angry: they are the words of one esteemed heretofore; though I know not what thoughts you would have of him, or he of you, if he lived now. If I may paſs my conjecture, I think he would take you to be the very ſpawn of thoſe *Brownists*, which were ſo juſtly deteſted in thoſe days, For he would hear the ſame words and phraſes out of your mouths now, which he heard in thoſe days from theirs, who cryed out upon an *Idol Church*, an *Idol Miniſtry*, an *Idol Government*: And, as if they were ſure to carry the cauſe by theſe out-cryes, they never ceaſed to pour out theſe Accuſations, wherewith the people were terribly affrighted. For they poor ſouls never conſidered that if all were granted that ſuch words import, it would not prove a ſeparation ſhould be made from our Aſſemblies. For in what ſenſe can a Miniſter be ſaid to be an *Idol*, but in ſuch an one as the people of *England* were called ſo, by one of you?

* Mr. *Knewſtubs* againſt the Hereſie of N. N. pag. 61.

N. C. What ſenſe ſhould that be?

C. I'le repeat his words if you pleaſe; which you may find in a Book put forth on purpoſe to prevent a *Peace* between the King and Parliament, upon any terms than ſuch, as ſhould make the King yeild to all their deſires. We have long pretended zeal (ſaith that Author) againſt *Idolatry*, when in the mean time we are all become one *Idol*. *We have eyes and ſee not* an Army of Papiſts, not only with *permiſſion* allowed to uſe their own Religion, but with

Plain Engliſh, pag. 27. 1643.

Com-

miſſion appointed (in event) to deſtroy ours. *We have Ears and hear not* the continual Blaſphemies againſt our God, the reproaches and ſlanders againſt our Parliament. It cannot indeed be ſaid *we have mouths and ſpeak not*; for they that do leaſt, commonly ſpeak moſt: But I am ſure I may ſay *we have Feet and march not*; *hands have we, and handle not the Sword and Shield.*

N. C. You love ſtill to be rubbing theſe old ſores, as I told you once.

C. Not I. But I love to rub up your memory, that you may reflect how your beloved phraſes are applied to all purpoſes; and ſee that an *Idol Miniſter* can ſignifie nothing, but one that doth no more of the work of a Miniſter, than the people, it ſeems, did of your work of fighting againſt the King; till they were alarm'd by ſuch clamours as theſe, and affraid to be thought *Idolaters*, or an *Idol-people*. In ſhort, he is ſuch a perſon as the Shepherds of *Iſrael* were, when they neglected their Office, and took no care of the flock committed to their truſt: From whom notwithſtanding the People of *Iſrael* were not to withdraw, nor to renounce all communion with them, and obedience to them. But beſides this I would have you know, that if there be any Miniſters among us that are but like *Idols* and *Images* of men: there are thoſe (and thanks be to God good ſtore) who hear and ſee and ſpeak, and do the will of God, in the places where they are ſet.

N. C. I am convinced of all this.

C. But I pray once more obſerve whether all ſuch Writers and Preachers as Mr. *Bridge* and the reſt of the ſeparation in which you are ingaged, do not take more pains to prove the danger of Idolatry and the hainouſneſs of the ſin; than to tell you what Idolatry is, and to prove that it is Idolatry to joyn with

with us. Their way alwayes was to prove little and to accuſe ſtoutly; to declaim loudly, and not to reaſon; to terrifie the people by a dreadful ſound of words and raiſe great paſſions in them; not to inform their judgments what they are to do and what to avoid. And for that purpoſe nothing hath ever done them better ſervice than *Babylon*, and *Ægypt*, and the *Golden Calves*, and *Idol* Miniſters, *Idol Service* and ſuch like words of no certain and determinate meaning. And to ſay the truth, in this, (as Mr. *Can* himſelf could not but obſerve a great while ago) conſiſts a great difference between Chriſts inſtitutions, and mens inventions: *Whatſoever God will have us do or not do, he layes down the ſame openly, preciſely, manifeſtly, but when Satan ſpeaks by his Inſtruments, he ſpeaks ſo ambiguouſly and cloakedly, that one knows not how to take it, nor which way to apply it* *. Which if you will but apply (as Mr. *Ball* told him) to your own manner of diſputing and alledging teſtimonies, "It will diſcover your-ſelves "to be the deceivers; who affect ambiguous and equi-"vocal ſpeeches, and ſeek by miſts and foggs of ſtrange "and unuſual arguments, and ſentences wreſt to a "contrary ſenſe, to blind the eyes and puzzle the un-"derſtandings of the ſimple. For you hide your-"ſelves under the terms of *falſe Church*, *falſe* ☞ "*Miniſtry*, *falſe Prophets*, *falſe Worſhip*, *flying* "*from Idolatry*, *taking heed of Idols*, &c. "which you have taken up in a peculiar ſenſe, and "running along in that ſtrain you pervert the Scrip-"tures, wrong Authors, confound things to be di-"ſtinguiſhed, diſpute ſophiſtically; and while you "boaſt of *clear proofs*, *divine precepts*, *examples* and "*practiſes* of Forefathers, &c. you only raiſe a duſt

* So I find his words cited in Mr. *J. Balls* book againſt him, pag. 88.

to

"to dazzle the eye. For let the matter be lookt in-
"to, and you have neither divine Precept, nor Ex-
"ample of godly Foreſathers to juſtifie your ſepara-
"tion. What you teach hath been condemned in
"Schools, cryed down in Sermons, diſallow'd in all
"the Churches of the Saints from the very beginning
"to this day.

N. C. You are heated now to ſome purpoſe.

C. It is better you ſhould blame my zeal, than I blame my own chilneſs; and I had rather a great deal be condemned of ſome violence, than of a lazy indifference in theſe matters. For who is there that values his Religion, and reverences the Sacred Scriptures, that can hear them thus abuſed, and not have his ſpirit ſtirred in him?

N. C. There are thoſe who think they ſmell ſomething elſe that ſtirs the ſpirits of your Miniſters.

C. What ſhould that be?

N.C. Envy and Anger that any men ſhould be liked better than themſelves. It troubles them to ſee any body leave their Churches and follow our Miniſters; becauſe they would not be thought leſs able than they. And it's poſſible their congregations may be thin, when ſo many have withdrawn themſelves from them.

C. There is an old ſaying, that *No man ever ſought another in the Oven, who had not been there before himſelf.* Had not your Preachers been heretofore tickled with the ſight of full Congregations and the fancy of having many followers, they could never think Multitudes and throng'd Aſſemblies (which many do not want) ſo neceſſary to the contentment of any man of worth among us. And were not you intollerably proud and conceited of your ſelves, this imagination could never have entred into your heads,

that it dejects our Miniſters to want your company. What are you that they ſhould tremble to hear you ſay in a threatning manner, *We will never hear him more*? Are you the only men of Wiſdom; the ſole Beauty of Chriſtian Aſſemblies? Is all their labour loſt, if you be not there to commend it? Are the reſt of the people no better than the walls and the ſeats? Speak man: Is it a great courteſie to a Miniſter that you will be pleaſed to hear him? Muſt he think himſelf beholden to you that you vouchſafe him your preſence? Nay take it for an honour that you come and help to make a numerous Auditory; in which you ſhine, as the precious ſtones in a Ring? O prodigious Vanity! I have heard indeed that ſome of your Miniſters made low reverences to you and ſtudied to humour you, as if they thought you deſerved much of them for honouring their Aſſemblies; but I know none of that mind: If you will not come to hear them, you may ſtay away, and I wonder who will have the worſe of it, you or they?

N.C. If they are not concern'd in this, why do they keep ſuch a ſtir about Separation? Cannot they let the people do as they will, and ſay nothing? To what purpoſe is it to make ſo great a noiſe about ſuch little things?

C. How ſay you, little things? Hear Mr. *J. Ball* I beſeech you (a perſon whom you reverence, I ſuppoſe) who tells you in another Book of his; that how ſmall ſoever the things in themſelves may ſeem to be, the evil conſequences that follow thereupon be both many and great. "It is no ſmall "matter to bury that under the con-"demnation of falſe worſhip (as Mr. *Bridge* doth) which "the Lord the Author of all Truth, the Determiner "of

Trial of the grounds of ſeparation Epiſtle to the Reader.

"of his true pleasing and acceptable worship, doth al-
"low in his service. It is no small offence to forsake
"the prayers of the Congregation, to depart from the
"Table of the Lord, when he calls to feast with him-
"self, and to break off Society and communion with
"the Church of Christ, to fill the hearts of weak
"Christians with doubts and distractions, as not
"knowing what to do, or what way to take; to
"spend time in reasonings and disputings of this kind
"which might much more profitably be imployed in
"the practice of Repentance and holy obedience; to
"expose Religion to contempt, and the truth of
"God to reproach among them that delight to speak
"evil. These are sad effects of this Separation which
"I oppose: Which tends not (as he speaks in his An-
"swer to *Can*,) to the overthrow of Antichrist, but
"to the renting of the Church, the disgrace of Re-
"ligion, the advancement of Pride, Schism, and
"contention, the offence of the weak, the grief of
"the Godly who are better setled, the hardning of
"the wicked, and the Recovery or rising of Anti-
"christianism. As for other evils (which he men-
tions not) such as the alienation or abatement of affection even where there is the nearest bond of Society, and the sowring of mens minds towards their Governours, in whom they cannot so heartily rejoyce as they ought, while they take them to be the imposers of Idolatrous Ceremonies, or sinful worship; I will not discourse of them neither: Not because they are light matters; but because I have many things to add and would not be too tedious.

N. C. I remember something in Mr. *Ball* to this purpose, and I confess it affected me *then*, and made me fearful to fall into the separation: Especially

because of another sad effect which was usually observed in those days to follow these Divisions, among the people of your Perswasion.

C. What is that?

N. C. I heard some say, that when men saw those who were so well conceited of their own knowledg, sincerity and piety above others, mistake so grosly, and be so rigidly precise, as to make that Sin, which God never made so; they fell into dislike even of all the Good that was in them: And discerning how little reason they had for this strictness, presently imagined they had as little for the strictness of their lives and conversation in all other matters.

C. They told you the truth, and you should consider it now. There is nothing more difficult than to sever good and evil when they are mixt together. The good is frequently rejected by some for the Evil's sake; and the evil received by others for the sake of the good. Men are wont either to like or dislike all that they see in those of whom they conceive a good or ill Opinion. They that love the Piety of some Ministers, fall in love also with their Precisenes; and they that hate their Precisenes, may fall into hatred of their Piety.

N. C. I am glad you will allow any thing that I say.

C. Did you think me of so perverse a humour, as to shut my eyes against the light of the Sun, because an Enemy opens the Windows to let it in? I will ever embrace and justifie a truth, come it from whom it will: And I pray know once for all, that I do not approve of those who out of hatred to the superstition of your people, brand all that are of strict and Holy Lives, with the Name of *Presbyterian, Phanatick* or some such like. But it would do

well

well if you would consider, that which was the occasion of this discourse; how much hurt you do by being so rigid where there is no need. This tempts inconsiderate people on the one side to think it is but needless scrupulosity that makes you careful in other things which Christ indeed hath tyed us unto: at least they will put off your reproofs for their Debaucheries, by accusing you of more preciseness than you have reason for. And on the other side; you observing the unexcuseable looseness of some that are enemies to your superstition; are tempted thereby to strengthen your selves the more in it, and to stand the more stiffly in your separation from us. So that both sides are the worse for these differences, and increase their evil humours by these oppositions.

N. C. I cannot contradict you in this.

C. I must tell you one thing more. While men on both sides have by their contentions and hatreds gone further and farther one from the other; they have fain at last into most fearful Extremities. On your part, some have proceeded to that degree of detestation, as to condemn us of Idolatry and Antichristianism, and have fain not only into all the dregs of *Brownism* and *Anabaptism*, but into the dotages of the *Quakers*, and the men of the *fifth Kingdom*. And on our part, some have drawn so far from you, as to fall back into *Popery*, perhaps into *Atheism*, at least indifference about Religion; which are diseases too frequent also among your selves. If therefore the credit of Religion (as Mr. *Ball* again speaks) the Glory of God, the Souls of our Brethren be dear to us, "What can we "do less than by a just defence of the Truth, seek "the reclaiming of such as are gone astray, the "establishing of them that are weak in judgment,

"but zealously affected to the ways of God; stop the "stream of seducing, free the Godly from unjust "imputations, settle peace and unity in the Truth "among Brethren; I may add, to keep the whole "Nation, if it be possible, from such dangerous pre"cipits as they are drawing towards.

N. C. I hope you have a good meaning: But you should consider that I and the *Presbyterians* are not withdrawn to such a distance from you, as you say some are. We do not separate from the Congregations as *Antichristian*, nor think that you are not the Churches of Jesus Christ; which was the error of the *Brownists* and such like *Schismaticks*.

C. You should have added, of Mr. *Bridge* and the rest of his partakers as I have plainly shown you; and I wish I could not say of *some Presbyterians* too, who once abhorr'd such rents as they have now made. For what did they mean to call us *Babylon* so oft, if they would not have the people think (whatsoever they thought themselves) that we were *Antichristian*? Expound to me all the passages already mentioned, particularly that of Mr. *Case* just now cited: Tell me what you think *of the distinct and audible voice from heaven which they heard to call you to come out of Babylon*! Why did he make the war between the King and You, to be *the battle between Michael and his Angels, and the Dragon and his*? and the peace which some wisht and was sometime hoped, a *compounding of the business between Christ and Antichrist*? Tell me, if you say true, why they took the liberty to tell you, *That when Episcopacy and Liturgy were restored in Scotland, then Will-worship and damnable Idolatry was set up*? And to pass by the speeches of your railing

Engl. Incouragements. Pag. 166. 126.

Preface to the Book of Discipline.

railing *Vicars*, why did Mr. *Fr. Woodcock* (in his Lectures at St. *Lawrence* before named) call the Biſhops and their Partakers I cannot tell how oft, the *Popiſh faction*, the *Antichriſtian faction*, the *Antichriſtian party who ſlew the witneſſes*, *i. e.* ſuſpended and ſilenced ſome Miniſters for not conforming to the Laws? Laſtly, why were theſe Lectures Ordered to be printed; and every Pulpit ſuffered to ſound with ſuch like language? If all theſe things were ſaid in heat, the better to ſtir up the people's paſſions; ſay ſo, and we have done. You ſhall never hear a ſyllable of the late times from me; if you do but ingenuouſly confeſs your raſhneſs, and humble your ſelves for theſe and ſuch like faults. Or if any of you were then of the mind that Epiſcopacy was Antichriſtian (as it is affirm'd in the *view of the Covenant*, *p.* 34.) a Limb or Claw of the Beaſt, as the *Brownists*-phraſe was, but now are of another opinion; let us know it, that we may rejoyce in the change. *Wiſe men ſometimes change Opinions and Counſels, though Fools do not.* And they will change for the better as Mr. *Bridge* hath done for the worſe. For there was a time when he and his Brethren made this Declaration before God and all the world concerning the Engliſh Churches, *In which*, ſay they, *through the grace of God we were converted; that all that Conſcience of the Defilements we conceived to cleave to the* True Worſhip *of God in them, or of the unwarrantable power in Church-Governours exerciſed therein, did never work in any of us any other Thought, much leſs Opinion; but that multitudes of the Aſſemblies and Parochial Congregations thereof were the true Churches and Body of Chriſt, and the Miniſtry thereof a true Miniſtry; much leſs did it ever enter into our hearts to*

Apologet. Narration 1643. pag. 6.

judg them Antichriſtian. Why they ſhould ſay *Multitude*, and not *all*, ſince they had the ſame form of Divine ſervice and were under the ſame Government, I know not; for it cannot be meant of ſuch Churches where the Miniſters were choſen by the People, which were but few. Nor am I concern'd to know the ſenſe of thoſe words; but I would gladly know if they pleaſe, why they cannot now ſee multitudes of ſuch Churches; and by what new light or Revelation Mr *Bridge* hath diſcovered our Worſhip and Churches to be Antichriſtian, from which the Saints muſt come forth and ſeparate themſelves. Or rather (for now you would have me ſpeak to you alone) why ſo many *Presbyterians* withdraw themſelves from our Prayers and Sacraments and hold ſeparate Aſſemblies in oppoſition to ours? You do not make your cauſe the better but the worſe by this acknowledgment, that you do not depart from us as no true Churches of Jeſus Chriſt: and ſtand condemned by your own declared Principles, and all the writings of your Forefathers. *To forſake the true Churches of Chriſt* (ſaith Mr *J. Goodwin* himſelf) *and the Miniſtry thereof, where men have been converted and built up, and have converted and built up ſo many, with the ſetting up of new Churches, againſt the leave and will of the Civil Magiſtrate, without the conſent of thoſe Churches departed from, and to the ſcandal and grief of ſo many godly Miniſters and Chriſtians, nay the ſcandal of all reformed Churches, and this under the pretence of ſpiritual power and liberty purchaſed for them by Chriſt, had need have a clear and full proof, and not be built only upon ſuch weak & ſlight grounds, as flattering ſimilitudes, witty alluſions, remote conſequences, ſtrain'd and forced interpretations from hard and much controverted Scriptures.* What clear proofs he afterward

Letter to Mr. *Thomas Goodwin* from Mr. *Jo. Goodwin* before he turn'd Independent.

found

ſound I cannot tell, but when he had rent himſelf even from the *Presbyterian Churches*, he could not but give this Honorable Teſtimony to ours;

* Sion Coll. viſited.

* *That Travellers from all parts confirm'd, that there was more of the Truth and power of Religion in* England *under the late Prelatical Government, than in all the Reformed Churches beſides.* Therefore I muſt beſeech you again to conſider what ſolid grounds you have for forſaking ſuch a *Church* as this; which hath been the *Mother* of ſo many pious ſouls, and extorted ſuch praiſes even from thoſe undutiful children, who out of I know not what humor, lift up their heel againſt her. What ſpot do you ſpy in her now, which you could not diſcern heretofore? Or if there be any, what foul Monſter ſhould it be that thus affrights you, if indeed we be not the Beaſt, nor any limb of him? You that profeſs ſo much *tenderneſs of Conſcience*, ſhould rather methinks, be horribly afraid, ſince you think we are a Church ſtill united to Chriſt, leſt by ſeparating from us, you cut your ſelves off from him, and run in time to the greateſt extremities, and utterly renounce and diſown us. For as Mr. *Ball* hath well obſerved, *They that have once broken off from us, have run from one error into another, after the fond imagination of their heart, till they have daſht themſelves againſt the Rocks.* And indeed how can you expect it ſhould be otherwiſe. "There is but one Body, the *Church*; but one "Lord or Head of the Body, *Chriſt*: Whoſoever ſepa- "rates from the Body therefore, ſeparates from Chriſt "in that reſpect. And if we withdraw our ſelves from "him where he graciouſly invites us to feaſt with him "may we not juſtly fear he will withdraw himſelf "from us, and make us ſeek whenwe ſhall not find "him? This voluntary ſeparation from the Lords "Table and the Prayers of the Congregation, is a

"will-

"willing excommunication of our ſelves from the "Viſible tokens of the Lords preſence and Love. "And if it be a grievous ſin in Church Governors to "deprive any Member of the Church of all Com- "munion with the Viſible Church upon light and "unneceſſary occaſions, is it not a greater ſin in the "Members to deprive themſelves of the ſame Com- "munion upon the like or leſs occaſions? Without all doubt, this ſin will be puniſhed with blindneſs of mind if you perſiſt in it. Such offenders having run (as I am able to prove) from one thing to another with the greateſt confidence, till they came to think themſelves inſpired and full of the Holy-Ghoſt, even when they rail'd and reviled all other Churches: And when thoſe heats failed, to think that all Religion was a mere Hypocondriacal Deluſion. This Mr. *Calvin* aſſured you long ago would be the fate of Separatiſts from ſuch a Church as Ours; *Becauſe they diſſolve* (ſaith he) *the ſacred Bond of Unity, no man ſhall eſcape this juſt puniſhment of his divorce, that he ſhall intoxicate himſelf with the moſt peſtilent errors, and moſt foul dotages.* Nay, your own Miniſters could admoniſh you heretofore; *that when Religion either by choice or force is propagated in Corners, many Heretical Doctrines are hatched and preached, and afterward, it may be, printed too; which had not been conceived nor divulged, if the Authors of them had continued in the ſociety of publique Aſſemblies.* And therefore you, me-thinks, above all other men ſhould dread the ſad effects of this new ſeparation; as much as thoſe men do the Sea, who feel themſelves yet wet, and come forth dropping from a wreck. Remember your own ſad complaints and Lamentations, the Shrieks and the Cries, which

Advertiſement upon Phil. 1. 1. before the Annot. on the Bible 1645.

are

are yet fresh in our ears; Remember what Rocks you dash't against when you had once forsaken our Company and broken the *Bond of Unity*. Call to mind how many perished; and in what danger all were to be lost. Did you not pray the *five Brethren* to consider in the beginning of the Storm, that in their Church-way into which many were running, there would be no end of Schisms: But every two or three members if they pleased might set up a Church by themselves? Witness the rent in that Church where Mr. *Bridge* and Mr. *Sympson* were teachers at *Rotterdam*. Where Mr. *Sympson*, as Mr. *Edwards* informs us, having only a Merchant and his Wife, joyning with him at the first, separated from Mr. *Bridge* and set up a new Church of their own: Of which a Woman (Mrs. *White*) was the foundress as Mr. *Bridge* himself hath said. And when they were thus torn in sunder, both parts of the Division fell together by the ears among themselves. There was a new rent in Mr. *Sympsons* company, and Mr. *Ward*, colleague to Mr. *Bridge*, was deposed from his Ministry and office by Mr. *Bridge* his Church, for some frivolous differences. And such was the bitterness, revilings and reproaches expressed in the letters that passed between them, that the Readers ears would tingle should he hear them. In short, the *Jews* and the *Samaritans* were not greater Enemies, than these were one to another; as my Author affirms. Antapologia. p. 29. p. 117.

N. C. Mr. *Edwards* you mean.

C. Yes, and I hope you think him a good one now, as you did heretofore. If not, I can justifie what he sayes out of a learned *Dutch writer* if you please.

N. C. I am not much concern'd about this.

C. But

C. But you are concern'd to keep in mind theſe ſcandals in ſeparate Congregations. And it will do you no hurt, I am ſure, to reflect a great deal farther back, and conſider what work the ancient *Separatiſts* of our Nation made in the ſame Country. *Johnſon* and *Ainſworth* fell out at *Amſterdam*, and their Congregation was divided into two, one of which excommunicated the other. The two *Johnſons* alſo, though Brethren in nature as well as Religion, fell into ſuch a fiery contention upon a ſmall occaſion, that *George* the younger, became a Libeller and loaded his Brother and others, with many reproaches, and that in Print; to remain for ever. The Elder broke fellowſhip with him and with his own Father (who took part with *George* and curſed the other with all the curſes in Gods Book) and this breach was confirm'd by the heavy ſentence of Excommunication, and both Father and Brother delivered up to the Devil. But then at *Leiden*, *J. Smith* condemned them all, and accuſed them of Idolatry; telling them that their Conſtitution was as very a *Harlot* as either her Mother *England*, or Grandmother *Rome*; and that the Separation was the *youngeſt and fairеſt daughter of Rome the Harlot*. The reaſon was, becauſe they look't into their Bibles when they preach't, and into the Pſalter when they ſung; For *the Holy Scriptures*, he ſaid, *were not to be retained as helps before the eyes in time of worſhip, and particularly that it was unlawful to have a Book before them in ſinging of Pſalms*. Beſides, their Government he thought was *Antichriſtian*; becauſe they joyned to *Paſtors*, other *Doctors* and *Rectors*, which was an human invention. And ſo he fell to the Anabaptiſts; where he made alſo a new ſect, by baptizing himſelf. If you pleaſe to have ſome of his words, perhaps they may be uſeful to you; When *Popiſh* "*prelacy*, ſaith he, was ſuppreſſed, and the *Triformed Presby-*

"Prebytery (viz. *Paſtors, Teachers*, and "*Elders*) ſubſtituted; one *Antichriſt* was "put down, and another ſet up in his "place: or the *Beaſt* was ſuppreſſed and "*his Image* advanced. And therefore, "as they that ſubmit to the *Prelacy* are "ſubject to that wo of *Worſhipping the* "*Beaſt*; ſo they that ſubmit to the *Triform'd Presbytery*, "are in like manner liable to that wo, denounced a- "gainſt them that *worſhip the Image of the Beaſt.*

In his Book called, the Differences of the Churches of the Sepation.

N. C. I perceive what you are going to ſay: you would have me mark again, how every Party paint their Oppoſites in the ſhape of this ugly Beaſt; to terrifie ſimple people with it, as we do children with Bug-bears.

C. And whoſoever reads and conſiders theſe things will be, I think, of old Mr. *Bernards* mind who told this Nation threeſcore years ago, that * *it is better to endure Corruptions in a Church, than be turmoiled with ſuch Diſtractions, and to be brought into ſuch Confuſions: even a* Babel *of Languages, of Opinions, of Aſſemblies, of Governing, of Government and what not. It is a bleſſing to be Well; but a greater bleſſing to know it, and ſo to abide.* For beſides other Separations which I could tell you of, the iſſue and reſult of all was this; *the decay of all true piety*, and a turning all Religion into wrangling, cenſuring, and condemning one another. For, as *all that have declined to that Schiſm* (mark it I beſeech you, if the character do not concern ſome of you) are *found to be exceeding proud, and diſdainful towards*

Mr. R. Bern. Plain Evidences, Ann. 1610. p. 6.

Confutation of the ſeparatiſt agreed upon long ſince by the joynt conſent of many Non-conformiſts Miniſters, publiſhed by Mr. W. Rathband, 1644. part. 4. p. 62.

wards all that are contrary-minded; Yea, even ſuch as (before they were infected with that leven) were patterns of all love, modeſty and humility to others: So will they not acknowledg nor reverence any of the moſt excellent graces that God hath given to any of his ſervants among us, nor ſo much reſpect them, as the very Papiſts will do. No, they profeſs greater deteſtation and deſpight to the moſt godly and moſt ſincere men among us, than they do to ſuch as are moſt notorious in Prophaneneſs and Malice to the Truth.

And a Divine, more ancient than theſe, gave this remarkable Deſcription of the fruits produced by ſeparate Congregations. Look upon the people, ſaith he, and *you ſhall ſee very many who not regarding the chief Chriſtian Virtues and Godly Duties; as namely to be meek, to be patient, to be lowly, to be full of love and mercy, to deal uprightly and juſtly, to guide their families in the fear of God with wholeſome Inſtructions, and to ſtand faſt in the calling in which God hath ſet them; give themſelves wholly to this, even as if it were, the Sum and Pith of Religion, namely, to argue and talk continually againſt matters in the Church, againſt Biſhops and Miniſters, and one againſt another on both ſides. Some are proceeded to this that they will come to the Aſſemblies to hear Sermons and Prayers of the Preacher, but not to the Prayers of the Book: which I take to be a more grievous ſin than many do ſuppoſe. But yet this is not the worſt; For ſundry are gone further and faln into a damnable Schiſm; and the ſame, ſo much the more fearful and dangerous, in that many do not ſee the Foulneſs of it: but rather hold them as godly Chriſtians; and but a little over-ſhot in ſome matters.* Which words I have the rather recited, that you may ſee what thoughts the moſt

☞ Mr. G. Gyfford's plain Declaration in which he undertakes not to vindicate every thing in our Church, but that there was no ſufficient cauſe of ſeparation, An. 1590.

moſt moderate men heretofore had concerning the way into which you are falling.

N. C. Truly, I can ſcarce ſee for what end you have told me all theſe old ſtories.

C. That's ſtrange! I was admoniſhing you of the care that you ſhould take above all others, not to run into theſe dangerous paths: Who have not only heard all theſe things from thoſe before us, but alſo ſeen with your eyes, and felt by dear experience, the great ſwarms of Sects and Hereſies that have come out of ſeparate Congregations; and the miſerable havock they have made of all true Religion and Godlineſs. Now what ſecurity I beſeech you, have any of you, that the Congregations you begin to draw from us, apart to your ſelves; ſhall not break in time into as many little fractions, and produce theſe bitter fruits which I have mentioned? What charm, what power have you to keep out this evil Spirit, which alwayes haunted the ſeparation? All the Authority which your Miniſters may think they have, hath no foundation but the Paſſions of the common people. It depends for the moſt part on the fancies of rude Artiſans, and Ignorant Mechanicks. Theſe will make their Divinity for them; and they muſt ſtill be inventing new conceits to entertain their Imaginations. They are ſervants to ſuch a world of Maſters, that it is evident they have reaſon to fear their own ſide, as much as ours. And when they have done all they can, they are liable to be thought Impoſtors, as oft as any man thinks he is *taught of God*, and hath a new light ſhining into his mind. Then ſhall you ſee again all thoſe wild fancies fly about which are now in great meaſure fall'n to the ground. *Old England* may become as mad as the *New*: And ſuch a woman as Mrs. *Hutchinſon*, that ſhall take upon her to repeat your

your Sermons as ſhe did thoſe of Mr. *Cottons*; may be more cryed up than all the Miniſters you have.

N. C. It is impoſſible.

C. That which hath been done more than once, may be done again. For the Wine of Separation (as two *New-England* Miniſters call it) hath ſuch a ſpirit in it, as flyes up furiouſly into mens heads, and works with a reſtleſs violence there. It *hurries them head-long*, as they ſpeak, *to ſtrange diſtances; that in ſeparating from publick, they ſeparate from private; in ſeparating from corrupt Churches (as no Churches) they ſeparate from the pureſt even thoſe of their own; in ſeparating from pollutions in Gods Ordinances, at laſt they fall to the ſcorning of ſome, if not the utter renouncing of all the Ordinances themſelves. For when raſh and ſudden men, are grown Maſters of their Conſciences; it troubles not them from whom they divide, nor whither they run in ſeparate wayes.* At the very next ſtep they are under the *Miniſtration of the Spirit*, as the Phraſe was in the late times. They live upon Pure and Naked God in themſelves, unclothed of Fleſh and Form. "They are riſen and "caught up out of the Fleſh into Spirit, out of Form "into Power, out of Type into Truth, out of Shadow "into Subſtance, out of the Sign into the thing Signi-"fied. And ſo they drink wine new in the King-"dom, even new in the Kingdom; not in the "*Oldneſs* of the Letter, but in the *Newneſs* of the "Spirit.

Mr. *Allin* and Mr. *Shepherds* Defence of nine Poſitions. p 27.

N. C. I remember how this Wine, as you call it, wrought in the late times, and there are none ſigh more than we to think of the ſpiritual madneſs that then raged. And I aſſure you we bewail and lament with many tears our preſent Diviſions; and have kept

kept as many dayes as there are weeks in the year to ſeek the Lord for the healing of our ſad breaches.

C. To what purpoſe is that, as long as you keep them wide open, by withdrawing your ſelves from the publick Aſſemblies of Gods people? You had better ſpare all that breath; for it is as ridiculous, as if a man ſhould cry and roar under the ſmart of a wound, and yet would not keep himſelf from raking in it continually with his nailes. Why do you not uſe the means of Union if you truly deſire it? What is the cauſe you follow not ſuch Chriſtian Counſel as I made bold the laſt time to leave with you? That would be more effectual than all thoſe Faſts and Prayers, which in truth ſerve only to continue the Diviſion and keep our Wounds gaping. For they are the very things, as you uſe them, which make the Schiſm; and yet they perſwade the people, that *you* are not too blame, but the *Biſhops* only.

N. C. O Sir, that you would but *lay the Saddle upon the right Horſe.* You load us with many accuſations, but the Biſhops are in fault who will not remove the ſubject of theſe contentions. If you were not partial you would admoniſh them, as well as us: And tell them they ought not to ſtand ſo preciſely upon indifferent things, and alter nothing. This would be a ſhort way to remedy all our evils, to take away the things which are offenſive to the weak, and ſo become inconvenient, if not unlawful. And you know who ſaid, that *Contentious* retaining of Cuſtoms is a turbulent thing as *Innovations.* Why do you not put them in mind of theſe things, but ſpend your time only in telling us our Duty?

C. I am not ſo well conceited of my ſelf as to think I am alike able to judg, what is convenient, and what is lawful. For it requires not only great underſtanding in the nature of things, but alſo in the nature and temper of men, in the ſtate of affairs at home and abroad; together with diligent and long obſervation, and indeed all the perfections of a prudent Governor; to be able to determine what is moſt expedient for a Church or State: But every Chriſtian may ſoon reſolve or receive ſatisfaction about what is ſinful, or permitted to him. Beſides, were I never ſo skilful, I ſhould not have the confidence (to which it ſeems you are arrived) to inſtruct my ſuperiours: It is enough for me to deal with my equals. Though modeſt propoſals and humble deſires without any noiſe and ſtir, I preſume, would never be diſliked from any of us: And had you always taken that courſe from the beginning, it had been better for you: But you were ever for *aſſertions and poſitions* (as my Lord *Bacon* long ago obſerved) and filled all the Nation, as much as you could, with diſpleaſure againſt their Governors; and taught them to eſteem the compounding of controverſies to ſavour of mans Wiſdom and human Policy.

N. C. No, we are now for an Accommodation.

C. You do well to put in that word *now*, for it was ever otherways heretofore, and Books were written againſt it (as I will ſhew you if you deſire it) when you hoped to carry all before you. And it is a great argument of your headineſs and paſſion (to ſay no more) that when you had power to accommodate Differences you would not; and now you cry out for it, when it is neither in your power nor ours. For why do you ſay the *Biſhops* ſhould remove out of the way the things that trouble you? Have they power to alter laws and change

change them at their pleasure? Are not they bound up and tied to obedience as well as your selves? All that they can do is but to joyn their Votes together with many others, to settle that Religion which is sound and good, it being the foundation of all Laws and the common bond of humane Society: And when it is establisht to take the same care that it be preserved from sudden and unnecessary alterations in any thing belonging to it, which are alwayes dangerous not only to Religion, but to the Civil Peace. Now since it is plain they judg it not fit to promote a change because of some mens dislike, and none ought to be desired, in my poor judgment, against the Opinion and without the consent of our Spiritual Governours, who have more Wisdom, and not less Piety sure than we, what have you and I to do but to seek peace and unity some other way without alterations? A *Schism* you see is most pernicious, and like to prove most deadly to all Religion ----

N. C. Let me interpose one thing which I forgot before. We are not formed into Churches, and so do not make a strict separation from you as others do.

C. So much the greater danger of all the mischiefs before mentioned: That men should grow wild and mad when they are at such liberty, and under no government but their own fancies. This your Ministers cannot but understand well enough: And therefore must either come to us, or cast you into a great many little bodies by your selves.

N C. I wish heartily we were united to the main Body of your Church.

C. I am glad to hear you say so. But if you would have your wishes accomplished, you must contribute with all your power to the ending our quarrels,

by ſtudying thoſe things that make for peace. Do not talk of the Duty of your Governours, but think ſeriouſly of your own. And ſince it is manifeſt, as I told you, that they judg it not meet to promote any alteration of that which hath been ſo long ſettled; and ſince it is granted by ſo many of you, that the things enjoyned by Law are not unlawful, and by ſo many of us they are thought not to be convenient; leave theſe earneſt indeavours to alter the *Laws*, and alter *your ſelves*.

N. C. What would you have us do?

C. I would have you ſettle your ſelves (and not be thus wavering) in this perſwaſion, that it is lawful to joyn with us in the Worſhip of God, as *now eſtabliſhed*: And then reſolve that it belongs only to thoſe, to determine of the Conveniency of things, who have *power* to do what they beſt like, and *wiſdom* and *judgment* to weigh all circumſtances and make choice of the beſt courſe: And that if they miſtake, their error ſhall not be imputed to you, who have nothing to do in ſuch matters. After this, weigh ſeriouſly and often, the great miſchiefs of Separation, which far exceed all the Inconveniences which can be fancied in all our Ceremonies. And then your Miniſters muſt indeavour to make their acquaintance and followers of this belief; and confirm them in it by coming to the Common-Prayer, and informing them that all the ancient *Puritans* (as they were called) did not hold it unlawful to joyn with with us, but the contrary, to ſeparate from us. Nay, let them teach them that it is a great deal better to do ſome things which poſſibly they had rather let alone, than quarrel and break the peace of the Church of God. They have the Example of Mr. *Calvin* for it,

it, who finding, that during his exile from *Geneva*, they had brought back the uſe of the *Waſer-Cake* of unleavened bread, would not contend about it, though he did not like it. He knew as well as you, it was not commanded by God, and that there was no neceſſity of it; nay, that this ſort of bread had been the invention of the *Papiſts*, and abuſed by them to Superſtition and Idolatry; and that they made *unleavened bread* neceſſary to the Sacrament, and urged it as of *Divine Inſtitution*, for which cauſes he diſlik'd it; but yet he would not ſtrive, though it would not have been to break a cuſtom, but only to go back where he left them; becauſe he ſaw it would make a rent. Would you would but imitate his *Diſcretion*, and we ſhould ſee an end of our *Diſputes*; Eſpecially if you would not be ſo peremptory; for there can be no peace while you affirm with ſo much confidence, that this and that doubtful thing, is the *Mind of the Lord*. St. *Paul* was content (as my Lord *Bacon*, I think, ſomewhere obſerves) to ſpeak in this manner in ſome caſes, *Thus ſay I, not the Lord*: and *according to my counſel*. But now men do ſo lightly ſay, *Not I, but the Lord*, yea, and bind it with ſuch heavy denunciations of his judgments; that they diſtract poor ſouls that would willingly do all that God would have them, and make Differences ſo wide, that we can never come together. Be modeſt therefore in your affections, deſires, and all your carriage and behaviour. Speak well alſo of the preſent Miniſters that conform in every thing to the Law, who approve themſelves to God and men by their diligence and piety. Be not ready to proclaim the negligence or perhaps evil manners of any. Hear all their Inſtructions with Reverence, and if you be otherwiſe minded in any thing, keep it to your ſelves, and make no ſtir about it. In ſhort, Do all that ever you can without ſinning;

and if you do not condemn nor ſeparate from thoſe who do more than you; then your Omiſſions may be pardoned, and you may more reaſonably expect indulgence or accommodation, when you do your Duty as well as you are able, than now that you are diſobedient, and obſtinately refuſe to obey Authority in things you acknowledg not unlawful.

N. C. But there ſhould be ſome yeilding on both ſides.

C. Would you have us yeild to thoſe, who will not bend to their own Reaſon and Conſcience? Firſt do what you can; otherwiſe we cannot ſo much as yeild that you are throughly ſincere and honeſt hearted. And let me admoniſh you of this alſo; that unleſs you reform your ſelves in ſuch things as I have mentioned, all that can be fairly yeilded will not do the buſineſs. For when you have any hope of obtaining all you wiſh, nothing will ſerve leſs than that. It will not content you to have your conſciences ſatisfied, but we muſt ſatisfie your Fancy too: For I have been informed that there was ſome inclination even in *Queen Elizabeths* Days, to remove the Ceremonies of the Croſs, Surpliſs, and Kneeling, if that would give content. But thoſe of your perſwaſion who were conſulted with, returned this Anſwer, *That they muſt not leave a Hoof behind*, which Anſwer, ſaith my Author, made them all the faſter.

This Sir Fran. Walſingham told Mr. Knewitubs who related it to Dr. John Burges.

N. C. It was their Conſcience therefore that was unſatisfied.

C. And there is no hopes of ſatisfying ſuch Conſciences, as ſtill ſay like *Moſes* to *Pharoah*, *Thus ſaith the Lord*; in every little point. Nothing will pleaſe them

them, but pulling down all, and rearing another building after a new model of their own; or, in their phraſe, *according to the pattern in the Mount.*

N. C. I muſt talk with you about that anon, if I can; but I hope there are few of theſe rigid men, now among our Miniſters.

C. Then I have told them the way to peace.

N. C. But it is ſuch a way I perceive as would make them only hearers of Sermons, not preachers, unleſs they conform in all things. It would tye up their Tongues, and reſtrain them from the *exerciſe of their Miniſtry*: a thing they can never conſent unto.

C. The ancient ſilenced Miniſters before the War quietly ſuffered this reſtraint: and thought they might, nay, ought to ceaſe preaching when they were deprived.

N C. I cannot believe it.

C. It is ſo notorious, that the *Browniſts* obſerved this to them as a Crime, that they did acquieſce in the ſuſpenſion or deprivation of the Biſhops. But they were ſo far from thinking it a *fault*; that they juſtified it to be a *Vertue*. *For ſo long*, ſaid they, *as the Biſhops ſuſpend and deprive according to the Laws of the land, we account of the Action herein, as of the act of the Church; which we may and ought to reverence and yeild unto: if they do otherwiſe; we have liberty given us by the Law to appeal from them. If it be ſaid, that the Church is not to be obeyed when it ſuſpends and deprives us, for ſuch cauſes as we in our Conſciences think to be inſufficient; we anſwer: That it lies in*

A moſt Grave and modeſt Confutation of the Errors of the Sect called Browniſts or Separatiſts; agreed upon long ſince by the joint conſent of many Miniſters then ſtanding out in the cauſe of Inconformity. Publiſhed by Mr. Rath. 1644. part. 2. p. 41.

them to depoſe that may ordain; and they may ſhut, that may open. And that as he may with a good conſcience execute a Miniſtry by the ordination and calling of the Church, who is privy to himſelf of ſome unfitneſs (if the Church will preſs him to it:) ſo may he who is privy to himſelf of no fault that deſerves deprivation, ceaſe from the execution of his Miniſtry; when he is preſſed thereunto by the Church. And indeed, if a guiltleſs perſon, put out of his charge by the Churches Authority, may yet continue in it, what proceedings can there be againſt guilty perſons, who in their own conceits are always guiltleſs, or will at leaſt pretend ſo to be; ſeeing they alſo will be ready always to object againſt the Churches Judgment, that they are called of God, and may not therefore give over the execution of their Miniſtry at the will of man?

N. C. It is notably obſerved I muſt confeſs: I did not think they had been of this mind.

C. Your Miniſters that are of any learning know this well enough: But either are a new brood ſprung from a mixture of ſeveral Sects, or elſe act directly contrary to their Principles. Say which you pleaſe, it is indifferent to me: Whether do you think their principles are pure derived from the *ancient Non-conformiſts*, or that they have only ſome of their Principles, mingled with others of the *old Separatiſts*.

N. C. I am ſure they cannot endure the name of thoſe Separatiſts.

C. Why do they countenance their objections then againſt their forefathers, and act more like them than the Non conformiſts?

N. C. It is forgetfulneſs, I believe. And yet, if they thought they might keep ſilence, why do they ſay ſo oft, *Wo be to me if I preach not the Goſpel? 1 Cor. 9, 16,* and, *whether it be right to hearken*

to

to you, more than to God, judg ye, Act. 4. 19, 20.

C. That's a queſtion to be askt them, rather than me. And their Forefathers in Non-conformity, thought ſuch places unskilfully alledged againſt them by the *Brownists*, and that they were nothing to the purpoſe: Their Caſe (and ſo yours) being ſo different from the Apoſtles. "For *firſt*, They that inhibited "the Apoſtles (they are the words of "thoſe Miniſters concerning the laſt "place) were known and profeſſed ene- "mies to the Goſpel. *Secondly*, the Apo- "ſtles were charged not to teach in the name of "Chriſt, nor to publiſh any part of the doctrine of the "Goſpel; which commandment might more hardly "be yielded unto than this of our Biſhops, who are not "only content that the Goſpel ſhould be preached, "but are alſo Preachers of it themſelves. *Laſtly*, the A- "poſtles received not their calling and Authority from "men, nor by the hands of men, but immediately from "God himſelf, and therefore might not be reſtrained "or depoſed by men: whereas we, though we exerciſe "a function whereof God is the Author, and are alſo "called of God to it, yet are we called and ordained by "the hand and miniſtry of men, and therefore may by "men be alſo depoſed, and reſtrained from the exer- "ciſe of our Miniſtry. Ib. part. 2. pag. 42.

N. C. They ſeem to ſpeak with great judgment.

C. Would we could but hear you Diſcourſe now thus wiſely and ſolidly; It would gain you great reſpect and make every body in love with you, whatſoever differences there were between us. But to hear men only babble in Scripture-language; ſo ignorantly as if they were mere Novices in Chriſtian Religion, and yet ſo confidently as if they were Apoſtles; it cannot

but

but diſguſt all rational perſons. Beſides, would not any man think that many of your Miniſters were carried more by Humour than Piety, and regarded more their own intereſt, than that of Religion, when he hears them crying out, *neceſſity is laid upon us*; and *wo be to us, if we preach not the Goſpel*; and yet they preach it only where there is no need, and that with a greater breach of the Laws, than if they preached in other places? Why do they not inſtruct the country people (if they muſt preach,) where they ſay the Cures are worſt ſerved? I doubt they ſee their condition would be *Woful* indeed, if they preach'd the Goſpel there; and therefore they ſhould have added two words to the Apoſtles ſpeech and ſaid, *Wo be to us, if we preach not the Goſpel, in* LONDON. There is little to be got by preaching it to the poor Countrey folk. Thoſe are barren places to ſow the ſeed in, and will bring forth ſmall profit to themſelves. And ſo they would do well to ſay in *plain Engliſh* (and I ſhould think them honeſter men if they did) *Neceſſity is laid upon us*: to tell you the truth, *We muſt preach to get a living*.

N.C. I have heard them ſay, that they have ſearch't their hearts often ----

C. So did the Army as I told you, and were never the better for that.

N.C. And they find that they mean uprightly: And that it doth not condemn them of *conſulting with fleſh and blood*.

C. I find that they apiſhly imitate the Apoſtles without their ſpirit: And run about with their *words* in their mouths, when they leave the *ſenſe* behind. As if when they want the things the Apoſtles had, it were ſome comfort to them that they can keep their glorious Phraſe and Stile. Did they never

con-

conſult think you one with another, what to do?

N. C. Yes without doubt.

C. And what are they, I beſeech you? Are they turned on a ſudden into Spirits? Have they left the *Body*, ſince they left our Churches; and become ſeparated Subſtances, ſince they became Separatiſts.

N. C. What do you mean?

C. Nay, what do *you* mean, thus vainly to affect the Apoſtles phraſe? Who intended nothing elſe, when he ſaid, (1 *Gal.* 16.) that he did not *conſult with fleſh and blood* after God was pleaſed to give him an immediate commiſſion to preach Chriſt, but that he did not conferr and deliberate with any mortal men, like himſelf, whether he ſhould go about that work or no. And truly in this ſenſe I doubt your Miniſters conſulted too much *with fleſh and blood*, when they conſidered whether they ſhould conform to the Orders of the Church or no. They applied themſelves to your humour, and thought whether you would not be diſpleaſed to ſee them do that which they had raſhly condemned or ſlighted; and hear them *preach up that, which they had deſtroyed*. Saint *Paul* indeed ſtood not upon this, and would not hearken to what men ſaid: But they I doubt had more of his words than of his mind; and ſate liſtning a great while to the voice of fleſh and blood about this matter. And I wiſh they did not conſult too much with it about other things: And did not baulk diſpleaſing Doctrines. Otherwiſe, why do they not teach you in an honeſt manner as the *Old Non-Conformiſts* did: That the Ancient Church of God uſed a Form of Prayer and Praiſes, as every body knows?

knows *? And that our Saviour bad his Disciples when they prayed to say, *Our Father*, &c. which he would never have done, if it had not been lawful for us in making our Prayers to God, to use the very same Words? And that is an absurd and frivolous Exception to say, We never read that the Apostles did use a Prescript Form of Words; For if this be sufficient to excuse us from doing what God expresly commands or manifestly permits, that we never read the Apostles or Saints did it; then we must not, or need not Baptize in the name of the Father, Son, and Holy Ghost, because we never find they used those words; or that they Baptised Infants; or that they prayed, or rendred acknowledgments to the Holy Ghost. And farther, why do they not teach you that even upon extraordinary occasions, which require great and special fervency of Spirit, it is lawful to use a Form of Words, as our Blessed Saviour did in his Agony *Matth.* 26. 42. 45. *? And again, not only those Forms which we frame our selves, but which have been composed by others? as *Solomon*, they observed, *Jehoshaphat*, *Hezekiah*, all used the very words that *David* had done before. Nay, further yet, that the people of God have used a set Form of Words in extraordinary occasions, which were appointed long before those occasions fell out, *Daniel* for instance used the words that *Solomon* had commended in case of Captivity a: and *Ezra* uses the Form

* There being, say they, confessions, prayers, psalms, reading of the Scriptures, exhortations, solemn blessing used in their Synagogues.

* And so the Prophets had appointed as they gather from 14. Hos. 1. & 2. Joel 17.

a Dan. 9. 5. compared with 1 King 8. 47.

Form of Thanksgiving, which *Jeremiah* had appointed, say they, to be used after their return from Captivity *b*. And more than this, that it is lawful to use not only those forms which are in the Scripture, but such as in the compiling and collecting them, the Invention and such other Gifts of men are used. *There being a liberty* (as the *Separatists* themselves heretofore confessed) *left in the Church to do many things, that tend only to the setting forth Gods Ordinances.* As in preaching of the Word, and in those Prayers, which they call *conceived Prayers*; the Wit, Memory, judgment, and such other human gifts are lawfully and necessarily used. Especially considering, that the peoples Understanding and Memory may be better helped by that they are well acquainted withal, than by the other. And then, if forms thus devised by men be found to be lawful and profitable, what sin can it be, for the Governors of the Church to command that such Forms be used, or for us to use them (being perswaded of their lawfulnese) when they are imposed? Unless any body will say, that therefore it is unlawful for us to hear the Word, receive the Sacraments, believe the Trinity and all other Articles of the Faith, because we are commanded by the Magistrate so to do: Whereas indeed we ought the rather to do good things that are agreeable to the Word, when we know them to be also commanded by the Christian Magistrate. These are the very words of your ancient Writers against the *Brownists* or *Separatists* *c*.

b Vid. Psal. 136. comp. with 33. Jer. 11. and 3. Ezra. 11.

c In the Book published by Mr. *W. Rathband* part 1. but taken, I find, out of a more ancient writer, Mr. *Rich. Bernard's* confutation of the errors of *Barrow* and *Greenwood*, Ann. 1608. pag. 191. 192. &c.

Let

Let but your Miniſters, not conſulting the People's Fancies and deſires, faithfully inculcate theſe Truths, and indeavour to ingraft them in their minds; it will give a great Teſtimony of their Sincerity, and I am ſure it will go a great way to make up our ſad Diviſions. If they will not preſs theſe things more than any thing elſe, for the preſent; (there being ſuch great neceſſity of it) we can give no other reaſon of their *ſilence*, but that they conſult their own *intereſt*, and are loth to leave their Private Meetings. And then conſidering their known & declared Principles, I ſhall be forced to uſe a word of one of their great Enemies (though I proteſt I am ſincerely their friend) and ſay, they are of the moſt ancient Sect of the *Auto-cataerites* *[the *Self-condemn'd*] the worſt of all Sectaries.

* J. Goodwins obſtruction of Juſtice. p. 68.

N. C. I have heard our Miniſters acknowledg all this; and therefore, what needs thus many words?

C. Acknowledg it, man? I would not only have them ſay ſo when they are ask't, (as it were a ſorrowful Confeſſion whiſpered in the Ear) but publiſh it aloud on all occaſions; that ſo they may call back thoſe ſheep that are gone aſtray by their means. Let every one of them, the next time you meet, ſpeak to the people in their own language and ſay, *Come, let us go up out of this Babel, and confuſion; Let us return to Sion; though it be with weeping and Supplication. There the Lord dwelleth, and there he is truly worſhipped.* For whatſoever they may acknowledg ſometime, the poor people (whom I pity with all my ſoul) are ſtrangely and paſſionately poſſeſſed with an opinion of the ſinfulneſs of being preſent at our Divine Service. Many of them eſteem one of our Miniſters, how well ſoever qualified and diligent in his cal-

calling, however blameleſs and exemplary in his converſation; no better than a *Corrupt man*, a *Time-ſerver*, a *Formaliſt*, *Popiſhly affected*, or at leaſt, a man *blinded* and deceived through Ignorance. Nay, there are thoſe who call them the *Sons of Perdition* and make them men of no Conſcience. Some have queſtioned whether they may marry a Conformiſt; as if they were the people of a ſtrange God. To hear ſuch a Miniſter they look upon as a great crime: At leaſt they think, if any other be to be found, they muſt go to the *Non-Conformiſt*, though far the weaker man. And as if they thought that to be godlineſs in themſelves which they call tyranny in other men; there are ſome that *impoſe* this upon their Children, never to hear the *Common-Prayer*: And charge them, as I have heard, upon their bleſſing, to obey them in this Command. And when for very ſhame they cannot but acknowledg the gifts of ſome Miniſters; then they limit the uſe of them only to the information of mens Minds in the letter of the Scripture and diſcovering groſs ſins: But that they may convert Souls, and work Faith and Repentance in them, they very much doubt, if not flatly deny. Nay, ſo far doth this conceit carry ſome of them, that they will ſcarce give a friendly countenance or ſalutation to us: And they commonly call any ſmall company of their own party; the *Church*, the *people of God*, the *Chriſtians* of ſuch a town: As if we had no portion in Chriſt, but they had got him wholly to themſelves. Theſe Humours were obſerved in the *old Separatiſts*; and ſince they abound in you alſo, there is great need to warn you to purge out the old leven leſt it be tranſmitted from generation to generation.

N. C. But

N. C. But though a ſet Form be lawful, yet it is uſeleſs; becauſe there is no able Miniſter that needs one: and we ought not to provide Crutches for thoſe that are not able, but rather remove them.

C. You would fain be *Governors* I ſee, not *ſubjects*; and we ſhould have fine doings, if you were in the Throne: Unleſs you were as wiſe and honeſt as ſome of your Predeceſſors have been, who made this diſcreet anſwer to your Exception. *There may be good Miniſters, who want the gift of extemporary conceptions of Prayer; and by conſequence need a Form.* For St. *Paul* ſetting down the requiſites to a Biſhop (ſaith Mr. *Geree* *) 1 *Tim.* 3. 1 *Tit.* Neither names nor intimates this for one of them. And where the Scripture ſpeaks of Miniſterial gifts given to the edification of the Church; this gift of prayer is never mentioned. * Tell me then, if a man have all that St. *Paul* requires in a Biſhop, and yet wants this gift, is he a lawful Miniſter of the Goſpel or not? No doubt there are ſuch, who cannot expreſs themſelves without confuſion, or to the edification of others without the help of a Form: And experience tells us, very excellent men have conſtantly tyed themſelves to it. As Dr. *Taylor*, a couragious witneſs to the Truth, uſed the Communion-Book even in private when he was in Priſon, and bequeath'd it as a Legacy to his Wife. He inſtances alſo in Dr. *Sibs* and Mr. *Hildersham* who uſed conſtantly one form of Prayer before their Sermons. And I find indeed the two laſt Sermons of the Doctor ſent abroad by

* Reſolution of 10. Caſes Licenſed by Mr. *Cranford* and dedicated to Mr. *Rich. Capel* An. 1644.

* 1 Corinth. 1. to the 11. Rom. 12. 6. 7. 8. Epheſ. 4. 11. 12.

two

two eminent men with that Prayer before them *.

* Upon 1 *John*, 1. published by Mr. *Tho. Goodwin*, and Mr. *Philip Nye*, and dedicated to my Lord of *Warwick*. By which you may see the Assembly were much out of the way, when they told you, the Lord Jesus furnishes all those whom he calls to the Ministry with this gift of Prayer, Or else these men were among the idle and unedifying Ministry, who did not put forth themselves to exercise their gift. Preface to the Directory.

N.C. I have many things to say about Forms of Prayer, and yours in particular; especially about the imposing them; if you have the patience to hear me.

C. With all my heart: Only contract what you have to say, because I have some business stayes for me.

N.C. You have seen a Book I perceive which hinders several persons, I am told, from joyning with you, and they think it unanswerable.

C. What *Goliah* should that be?

N.C. It is called, *Common Prayer-Book-Devotions, Episcopal Delusions*. Or *the Second Death of the Service-Book*.

C. A terrible, Giant-like Title.

N.C. The Preface to which seems to call your Ministers the *Sons of Perdition*, as you just now noted.

C. O, I remember now; it is said by his Friends to be writ by Mr, *J. Goodwin*; and printed in the wonderful year 1666, when they thought to see us tumble down with a powder.

N.C. It is full of his peculiar phrases, and therefore—

C. I am not concern'd at all who was the Author: Let's consider what he says. I took it to be a piece so foul and scurrilous; nay so prophane and blasphemous

againſt thoſe Devotions wherein ſo many thouſand Souls offer up themſelves to God; that I never expected to hear you name it without abhorrence.

N.C. You paſs a very hard ſentence on it.

C. If you had read the two firſt leaves ſeriouſly, you would not ſay ſo. Where, as if he imagin'd himſelf in a *Tennis-Court* when he chanc't to peep into a Church, he rudely calls the Miniſter's and People's anſwering one another, *Bandying and toſſing of Devotions to and again* (a witty expreſſion you think, but borrowed alas, as the reſt of his Book, from the Railers that were before him*). Nay, his fancy ſtept immediately from thence into an *Ale-houſe*; and he tells us that *theſe Devotions much reſemble the jolly Scene of a ſet of Ale-inſpired Companions, chanting their drunken Catches upon a Bench.* Which is ſuch a leud and impious Scoff at the Devotions inſpired by the Holy-Ghoſt (which directed the Antient Saints thus to anſwer one another*) that, to ſpeak in Mr. *J. Goodwins* phraſe, he muſt be the firſt-born of prophanneſs, who can deliberately commend ſuch writings.

* It is as old as the Admonition in Qu. *Elizabeths* time.

* 15 Exo. 1. 21. 15. Rev. 3.

N.C. But what do you ſay to the reſt of the Book.

C. I ſay he was in ſuch a Cholerick fit, and laid ſo furiouſly about him when he writ it, that neither the admirable *Song of St. Ambroſe*, nor the *Creed* it ſelf, (which bears the name of the Apoſtles) could eſcape with fair quarter.

N.C. Not the Creed?

C. No: For he blames the Liturgy, for injoyning us to make Confeſſion of our Faith in that form of words; becauſe ſaith he, *it contains that, which I believe no man underſtands upon any good grounds what it means*; viz. *the deſcent of Chriſt into Hell.*

N.C. Read

N.C. Read his words again, *Doth no man* underſtand------

C. Not one; if his belief be right, which is exceeding large in this point, though very ſtrait in other things.

N.C. High Preſumption, you ſhould ſay, not belief. Have not our Writers given a very good account of this Article?

C. I know not ſo well what yours have done, I am ſure ours, both Biſhops and Prieſts, have explained it; witneſs the late *Primate of Ireland*, Biſhop *Bilſon*; and Dr. *Pierſon* in his excellent Book upon the Creed.

N.C. And when the *Aſſembly* debated this, among other exceptions brought in againſt the three Creeds; a learned Doctor told them (in a Speech of his) that *all the Chriſtians in the World acknowledged Chriſt's deſcent into Hell ſome way or other: either Locally, as many of the ancient Fathers, Latimer the Martyr, Bilſon, Andrews, Newel in his Catechiſm; or Vertually, as Durandus; or Metaphorically, as* Mr. *Calvin; or Metonymically, as Tilenus, Perkins, and the Aſſembly.* And therefore ſince there are ſo many ways to explain the words, he deſired that (after the example of the Harmony of Confeſſions) the Aſſembly would content themſelves with branding only the *Popiſh* Expoſition of the Article, which takes *Hell* for a part of *Purgatory*, where they ſuppoſe the Souls of the Fathers to have lay'd.

C. I remember well the words *; it was Doctor *Featly* who made this Speech: But alas! all theſe men that we have named underſtood nothing. They knew not (poor Souls!) what they ſaid when they made Confeſſion of their Faith; or they had no reaſon worth a ruſh for what they believed. Nay all the Chriſtian World

* Sacra Nemeſis p. 18.

do but babble in their Devotions, if you will take the word of this triumphant Writer; excepting alway such as himself, who have no Creed at all, that ever I heard of; I mean make no confession of their Faith when they meet together.

N.C. They are offended perhaps with those words; else they would use the Apostles Creed, as it is commonly called.

C. That is not the business; for he scoffs, as I told you, at the Song of St. *Ambrose*, though it contain an incomparable acknowledgment of Almighty God, and the principal points of Christian Faith, and hath none of those words in it. *This is no more fit*, in his conceit, *to be used in Divine-Service, together with the Psalms of David, than an Asse was to be yoked with an Oxe in the same Plough, under the Law of Moses.* Had he the same opinion think you of one of his own Hymnes (or Rimes rather) though never so flat and insipid? No, I warrant you. They were divinely inspired; heaven-born Songs; no less Canonical than the Psalms of *David*.

N.C. They had no such thought of them.

C. Why then did they joyn them with the Holy Scriptures in Gods Service? How durst they yoke together things so different, as those made by God and those made by Man? Or if that were lawful; why are we blamed for using the Song of St. *Ambrose* in Divine Service? Nay, why did he call our Liturgy upon this account, a *medley* * *of things, Canonicals and Apocryphals*, no more fit to be molded together in Evangelical worship, than those creatures I mentioned to be coupled in the same Plough?

* He adds a heap of other words as his manner is, when these would have been sufficient.

N.C. I know no reason for it.

C. Nor

C. Nor will you ever find a Reaſon why another famous Book * of yours, in the late times ſaid; that *the ſolemn ſalutes and demy-adorations of St. John Baptiſt, and the Bleſſed Virgin were left ſtill in the Common-Prayer Book by our Reformers.* There is no occaſion at all for this Calumny, unleſs he thought *Magnificat* and *Benedictus* were two Popiſh Hymns, whereby we honoured thoſe Saints; as it were eaſie, I think, to perſwade many of their ignorant and credulous Followers. Nay, they who can be content to hear us compared to a knot of *Ale-inſpired Companions*, when we ſing thoſe words of the Holy Ghoſt; may, for any thing I know, be taught to raile upon *Magnificat* and *Benedictus*, if as they were but certain *Drunken Catches.*

* *Vox Populi*, Second part p. 3.

N.C. You are too ſevere.

C. I abhor ſeverity where gentleneſs is the proper cure. But Saint *Paul* tells *Titus*, that *unruly* and *vain talkers*, and *deceivers*, muſt be *rebuked ſharply*, *Tit.* 1. 13. And there needs no other witneſs that there are ſuch among them *(whoſe mouths muſt be ſtopt)* than the *Prefacer* to the Book we are ſpeaking of: a confident *Ignoramus*; who ſtruts as if he were ſome great man, and makes a ratling with his big words as if he had ſome mighty matter to tell us; but in effect hath juſt nothing, except two or three groſs and palpable falſhoods, of which I will make him aſham'd if he have not a very brazen forehead.

N C. Do you think he would lye for Chriſt?

C. I think he is a bold and vain taſker of things he underſtands not: what more, do you judge when you have heard what I have to ſay. If the

Book was writ by the perſon before nam'd, as his Diſciples affirm, then he tells us one Notorious Tale when he ſaith, *The Author ended his days in a kind of Exile, for adhering to this truth, defended in his Book*. viz. *That nothing ought to be impoſed in the worſhip of God.* For it's well known by all that underſtand any thing of our affairs, that Mr. *John Goodwin* ſuffered no baniſhment of any kind, but was diſabled from his office (though there had been no Common-Prayer) for intermedling ſo much in the late Civil quarrels, and writing a Book to juſtifie the horrid murder of our late Soveraign. But to let that paſs. He asks us, you remember, *Where were more learned, more godly men in the World, than* Cartwright, Parker, Reynolds, Greenham, Ames? *And who knoweth not that theſe and many more of the ſame heavenly ſtamp, ſuffered extream Perſecution, Deprivations and Baniſhments, rather than they would touch with the graven Images, the work of the Craftſmen, that then were, and now are, the ſnares and nets upon* Miſpeh *and* Tabor?

N.C. I remember them very well.

C. And is he not an abominable reviler in reproaching us with Idolatry, and the worſhipping of Graven Images?

N.C. But where are the Falſhoods?

C. Is that none think you? But thoſe I now intend are, that he makes thoſe men againſt a ſtinted form of worſhip who were for it; and to ſuffer extream perſecution on that account who ſuffered none at all, much leſs Baniſhment. Other untruths there are, but theſe are ſufficient to make him bluſh, if he have any of that vertuous colour left.

N.C. Was

N.C. Was not *Cartwright* of his mind?

C. No. For he declared his meaning was not to disallow of a *prescript form of Prayer*, and an *Uniform Order* in the Church. His quarrel was onely with some things in our Service-Book. But yet he professed he did not oppose the Ceremonies as simply unlawful, but only as inconvenient. And therefore perswaded the Preachers rather to wear the Surplis than cease their Ministry, and the people to receive the Sacrament kneeling, if they could not have it otherways: because though that gesture was, as he conceived, incommodious, yet not simply unlawful. All which and a great deal more I will prove out of his own works and other good Authors, if it be contradicted; as also that he lost his Professors-place at *Cambridge* upon other accounts, and after all went to *Warwick* where he was born, and dyed in the discharge of his Office as their Minister. And Mr. *Edwards* I remember tells us that he citing a passage out of Mr. *Cartwright's* Comments on the *Proverbs*, in a Sermon he preached a little before the Wars to perswade the people to take heed of the *White Devil*, viz. *the separation upon greater pretence of Purity*; Mr. *John Goodwin* came to him when he had done, and gave him great thanks for it. As for Mr. *Parker*, he indeed went further and said, the Ceremonies were unlawful either to be imposed, or used. But he was far from being so great a Schollar as this man fancies; at least his learning was not well digested. For taking upon him to maintain, that *Popish* Idolatry is every whit as bad as *Pagan*, he brings a passage out of Saint *Augustine* to justifie this, that a *Heretick is worse than a Pagan*. Which are the Words of another man, whom Saint *Augustine* in

that place confutes, and asks him by what rule he concluded this, seeing our Lord said, If he hear not the Church let him be to thee *as an Heathen*, not *worse than an Heathen*. By which you may see how how forward men of this spirit are, to catch at any thing that may seem to favour their Opinions, and to make a shew of learning when they think it will serve them, though they slight and undervalue it as a carnal weapon, when it is in their Adversaries hands. And if I thought this man understood him, I should imagin he had learnt of Mr. *Parker* to magnifie those of his own party beyond their deserts: For he extolls the refusing of conformity as such a singular piece of service done to God, that he compares such persons as were therefore deprived, to *Davids Worthies*, and the three hundred men that followed *Gideon*. Most brave flourishes! How can you chuse but yield your self captive to such *Champions*; believing this Prefacer upon his word, that those he Musters up were in the number of the *Worthies*. But he belies Mr. *Grecnham* too; as I am able to prove from good Testimony, even from himself. But for brevities sake I shall only let you know that Doctor *John Burges* assures us, that on his own knowledge and in his hearing, Mr. *Greenham* denied to perswade any man against the use of the Ceremonies; and professed he would be loth to be put to the solution of this Objection (as he called it) *wear the Surplis, or Preach not*. Which is an argument that though he did not like them, yet he did not hold them unlawful, much less Idolatrous, as this Ignorant Writer would perswade us. I can prove also that he abuses Doctor *Ames*, but that I make haste to tell you; the most palpable forgery of all, is

the

the putting Doctor *Reynolds* into the Catalogue of his *Mighty Men*. And ſince he pretends to underſtand Latine, I will ſend him for his more full conviction to an Author no leſs learned than that excellent Doctor, and a far better Schollar than any of the reſt; and that is Doctor *Richard Crackanthorp*, who tells the Arch-biſhop of *Spalato* that the Doctor was no *Puritan* (as he called him) but he himſelf a *Calumniator*. For *firſt*, he profeſſed that he appeared unwillingly in the cauſe at *Hampton Court*, and meerly in obedience to the Kings command. And then, he ſpake againſt not one word there againſt the Hierarchy. Nay, he acknowledged it to be conſonant to the word of God, in his conference with *Hart*. And in an Anſwer to *Sanders* his Book, of the *Schiſm of England* (which is in the Arch-biſhops Library) he profeſſes that he approves of the *Book of Conſecrating and ordering Biſhops, Prieſts and Deacons*. He was a ſtrict obſerver alſo of all the Orders of the Church and Univerſity, both in publick and his own Colledg; wearing the Square Cap and Surpliſs, Kneeling at the Sacrament, and he himſelf commemorating their Benefactors at the times their Statutes appointed, and reading that Chapter out of *Eccleſiaſticus*, which is on ſuch occaſions uſed. In a Letter alſo of his to Arch-biſhop *Bancroft* (then in Doctor *Crackanthorps* hands) he profeſſes himſelf conformable to the Church of *England*, *willingly and from his heart*, his Conſcience admoniſhing him ſo to be. And thus he remained perſwaded to his laſt breath; deſiring to *receive Abſolution* according

Defenſ. Eccleſiæ Anglicanæ, &c. cap: 69: pag. 419. An. 1529.

cording to the manner prescribed in our Liturgy, when he lay on his Death-bed. Which he did from Doctor *Holland* the King's Professor in *Oxford*; kissing his hand in token of his Love and Joy, and within a few hours after resigned up his Soul to God. What think you now; was Doctor *Reynolds* one of those that abominated our Worship, suffered *extream persecution, deprivation and banishment too?* Or must he that lately stood among the most *learned* and *godly men* in the World, be now blotted out, and put in the black list of Idolaters, *and teachers with Graven Images?* What say you? Will you never see how these men deceive you? Must the most knowing men on our side, that report things to us from solid testimony, be thought lyars; and these impudent sots be believed on their bare word?

N.C. I am convinced he understood nothing of these matters.

C. And yet he writes like a Teacher: though I believe he never studied their own Writers about these points. If he had; the silenced Ministers in those dayes would have taught him a great part of what I have said. For they have told us in Print, * that *Most of those Ministers* appointed to speak for them at *Hampton Court* were not of *their chusing*, or *Nomination*, or *Judgment* in the matters then in question;

* Christian Modest Offer (as they call it), of the silenced Ministers, in which they call for another disputation. *Anno* 1606.

but

but of a *clean contrary*. For being intreated at that time to diſpute againſt thoſe things *as ſimply evil and ſuch as could not be yielded to* without ſin, they profeſſed to them, they were not ſo perſwaded, and therefore could not do ſo. And being then requeſted to let his Majeſty underſtand, that ſome of their Brethren were further perſwaded touching the unlawfulneſs of thoſe things than themſelves, they refuſed that alſo. Now I would fain know of this *Epiſtler*, whether he do not think Doctor *Reynolds* was one of thoſe *Moſt*? and whether he do not ſee that ſuch men as he were aſhamed the King ſhould know; that any of the Nonconformiſts (to whom they wiſht well) were ſo weak as to call the things in difference *ſimply evil*?

N.C. I think you had beſt diſmiſs this man. What ſay you to the Arguments in the Book it ſelf?

C. Where ſhall we find them? There are ſtrains of railing Rhetorick, ill applied ſimilitudes (which are the common way of deceiving) abuſed Scriptures; looſe inconſequent-reaſonings; in a word, no arguments, that do not prove a great deal too much.

N.C. Methinks there is ſomething in that, *p.4. That it is impoſſible for a man to keep up his heart ſo much as in a tollerable poſture of Devotion, reverence and attention to ſuch Prayers, as having been fram'd by men, and thoſe no more excellent than their neighbours, are grown familiar to us, and can be ſaid by rote beforehand, we having heard them a thouſand times already.*

C. No

C. Nothing at all: For by whom are *their* Prayers framed? Are they Angels or glorified Saints in the Church Triumphant, that muſt not have the name of *Men*? Or dare they ſay, the Spirit frames them? And do they not repeat for ever the ſame phraſes, only not put together always in the ſame Order? How many thouſand times have you heard them beg, that they might *prize Chriſt more*, and *Ordinances more*, and *Sabbaths more*, and a number of ſuch like things as theſe? And beſides all this, what ſay you to the *Pſalms of David*? Could no man anciently joyn devoutly in ſinging them, becauſe they were ſo often repeated, and ſo well known that the *Jews* had them by heart?

N.C. I cannot tell; *But God himſelf*, he ſaith, *judges it neceſſary to conſult his glory (I mean a Religious awe, reverence and eſteem to his counſels and works from men) by concealing the one and the other, till the time of their bringing forth, that ſo they may come freſh and new to them.* What ſay you to that?

C. I ſay he doth not write ſenſe, for it is as if he had told us, that God doth not reveal his Counſels, till he reveal them.

N.C. But you may gueſs at his meaning; that God keeps ſecret what he intends to do, till he bring it to paſs.

C. That's falſe. For he foretold many things by the Prophets. But were it altogether true; it's nothing to the purpoſe. For though he ſurprizes us ſometimes with events we never thought of, and could not foreſee; and will not always

ways let us know what *he intends to do:* yet he doth not judg it neceſſary to conceal his will, concerning that which *we are to do.* No; quite contrary. He judges it neceſſary to declare it, and hath made no new Declaration ſince the Apoſtles times. And yet we may have a Religious reverence, ſure, to his Counſels revealed in his Word, though they come not freſh and new to us. If we cannot; all that I have to ſay is, that then the ſame Exception lyes againſt *them*, which you bring againſt the *Common-Prayer.* Nor are your own Prayers ſo freſh and new as he pretends; but we know beforehand the moſt you have to ſay; only you have ſome new invented Words and Phraſes which ſometimes give us juſt diſguſt.

N. C. Doth not our Saviour ſay, *Mat.* 13. 52. that *every Scribe*, every Teacher, *inſtructed to the Kingdom of Heaven, i. e.* meetly qualified for the work of the Miniſtry of the Goſpel, *is like to a man that brings forth out of his Treaſures, things new and old?*

C. What of all that?

N. C. Doubtleſs our Saviour ſpoke it upon this Account, as he tells you.

C. Doubtleſs he was full of fancy (as well as the reſt of his Brethren) which laid hold of every thing without any reaſon, if it would but make a ſhew, and ſerve to countenance their wild opinions. Elſe he would have eaſily ſeen that our Lord ſpeaks of his Apoſtles and Evangeliſts, who were furniſh'd with abilities to propagate the Goſpel, both by their knowledg in the Old Revelations in the ancient Scriptures, and in the new, which he made unto them.

N. C. But

N. C. But *the Liturgy ſmells rank of the Popiſh Maſs-Book which alone is ſufficient to make it the abhorring of their ſouls that underſtand any thing of the ſeverity of the Divine jealouſie*, &c. pag. 5.

C. The old *N. C.* were not affrighted with ſuch terrible Nothings as theſe. But told our *Engliſh Donatiſts* (the *Browniſts*) who objected this: *That it was more proper to ſay the Maſs-Book was added to our Common-Prayer, than that our Common-Prayer was taken out of the Maſs-Book.* For moſt things in our Common-Prayer were to be found in the Liturgies of the Church, long before this Maſs-Book, you talk of, was heard of in the world. The Maſs was patched up by degrees and added to the Liturgies of the Church; now one piece, then another. And if a true man may challenge his goods whereſoever he finds them, which the thief hath drawn into his Den; then the Church of God may lawfully lay claim to thoſe holy things which the Church of *Rome* hath uſurped, and ſnatch them away from among the traſh wherewith they are mingled. A great deal more to the ſame purpoſe you may find in Mr. *John Ball* *, which I cannot now ſtand to tell you. The ſum is this; "That *Po-*"*pery* is a Scab or Leproſie that "cleaves to the Church. It moſtly "ſtands in erroneous, faulty, groſs "and abominable ſuperſtructures upon the true "Foundation, whereby they poyſon, or over-"throw the foundation it ſelf. But take away "the ſuperſtructures and the foundation remains; "Remove the Leproſie and the man is ſound.

* Anſwer to two Treatiſes of Mr. *John Can.* 1642. part. 2. pag. 9.

N. C. You

N. C. You talk of Liturgies in the ancient Church: We read of none in the Apoſtles time.

C. True: But as the ſame perſon ingenuouſly confeſſes,** they might be, though we read nothing of them. For the Apoſtles have not ſet down a Catalogue of all and every particular Order that was in the Church. However, a ſet form of Prayer to be uſed in publick meetings is not unlawful, becauſe it is of the number of things which God hath not determined in his Word, &c. *And as to call that Holy which God hath not commanded is Superſtitious, ſo it is erroneous to condemn that as unholy or prophane which God allows, or is conſonant to his Word, though not preciſely commanded.*

** Ib. part 2. p. 17.

N. C. It is a common opinion that the Liturgy is a novel Invention in the dayes of blindneſs and laziueſs, in favour of Idle and debauched Prieſts.

C. You are all as learned as the *Prefacer* to your Book. But you might be more truly learned if you would read the *Author* now mention'd; who tells you that though it's hard to determine the preciſe antiquity of ſtinted Liturgies; yet that they have been in uſe in the Chriſtian Church for the ſpace of 1400. years if not above, no man can deny. And that they could not be invented for ſuch ends as you imagine; becauſe the *chief promoters of ſtinted Liturgies were renowned for their conſtant and unwearied preaching every day in the week, and ſometimes twice* *. The New England Miniſters would have taught you more; for all they

* Ib. pag. 18.

dare

dare ſay againſt the Antiquity of Liturgies is, that *for about an hundred years there were none* a: Then your *Dialogue*-maker b tells you they came in; but hath the impudence to add, that Miniſters then grew idle and weary of taking pains.

a Letter of Reply and Anſwer about 9. poſitions, pag. 2.
b Mr. *Hughes*, p. 42.

N. C. It is a ſad thing there ſhould be ſuch endleſs diſputes: Surely if they that compoſed the Common-Prayer had dreamt that it would create ſo many diviſions, diſtractions, tumults, confuſions, &c. *they would never have found either heart or hand to lift up toward the promoting of it.* pag. 8.

C. An admirable Argument! As if he had ſaid, The Pen-men of Holy Scripture would never have writ as they have done; if they had but fore-ſeen what ill uſe would be made of their words, what Wranglings and Diſputes they would raiſe, and how they would be wreſted and tortured to a ſenſe which they never thought of. Muſt the poſſibility of an inconvenience that may grow, hinder us from doing good things?

N. C. No. But there is no good comes of this. *For they who like this kind of Worſhip are generally Ignorant, Prophane, Superſtitious, Time-Servers, Fearful, Unbelievers, Haters of thoſe that are good, Drunkards, Adulterers*, &c

C. I know he ſaith ſo: And repeats it a little after, that *they are generally if not univerſally perſons much eſtranged from the life of God, affectionate lovers of this preſent World.* But we know withal that there is a vaſt number of Ignorant revilers, railers, lyars, falſe-accuſers, covenant Breakers, proud cenſu-

censurers of their Brethren, uncharitable, contentious, implacable, self-conceited, greedy scrapers of wealth, &c. Who love the *other kind of Worship*, and like no Prayers but those of their own conceiving. Doth not this Argument *war strongly* (as his phrase is) against such a worship; *and is it not a great presumption of the carnality of it, that it comports with the humours, fancies and Consciences of men of such an evil Spirit?* If you like not such Reasonings against the Prayers of your invention, let them alone when you dispute against ours. But I must tell you however that this man, let him be who he will, hath committed a most hainous sin, and is presumptuously uncharitable in judging the Generality, if not all, of us to be ungodly. We know the contrary, and are assured that there are more *than one of a City, or two of a Tribe* (as he loves to speak) that are truly conscientious, and serve God in this way which he so scorns, with much satisfaction and joy of heart. And all sober men I think, will look upon it as an intollerable piece of Pride in him to say, that *it is hardly credible any man fearing God* (if there be any such among us) *should partake at any time in this worship with any great contentment.* This is to measure other mens Corn by your own Bushel. A piece of the old leven of the *Scribes and Pharisees*, or if you will, the *Separatists* here in *England* before he was born: To whom Mr. *Gyfford* answered *then* as we do *now* *. *It cannot be denied but that many pray fervently with sighs, and groans, and tears, who read the Prayer upon the Book, or have it as we use to say, by heart.*

* Answer to Mr. Greenwood, pag. 72. &c. 1590.

N. C. But if your prayer Book were as free from blemish as *Absolom*, nay, if it had been composed by a General Council of *Elect Angels*; *the imposing of it*

would be imperious Blasphemy, and the use of it as imposed, base and wretched Idolatry.

C. Go and find some child to fright with your blustring Language.

N. C. It is more than noise. For he tells you (*pag.* 11.) *that it is as well or as much the incommunicable privilege or prerogative of God to prescribe, appoint and command his own worship, as it is to be worshipped. And therefore whosoever shall authoritatively under any penalties command an Form, Model, Method or Manner of Divine Worship makes himself God; and whosoever submits to such Worship is an Idolater, because he gives that honour to a creature which is due to God alone.* What have you to say against this Argument?

C. I say that as no body doubts but God, who is above all, hath a right to appoint *his own Worship*, so it is as certain that he hath not appointed any *model of Worship* or form of words to be used in Prayer and none else. Nor hath he told us that he will not be worshipped by a set Form, or that we must vary our words and phrases, and *conceal what we have to say to him till we bring it forth.* And therefore I say he hath left it to our sober and Religious Reason to determine after what manner that worship which he requires may be best performed. And if not to every mans reason (which would be absurd) then those who govern the rest are to consider how christian Societies when they meet together may most solemnly pray in the name of our Lord Jesus for such things as are according to Gods will; and give thanks also to God the Father thro' him. And consequently it is no incommunicable prerogative to appoint a *Form or Order* of Divine Worship, since God hath not appointed one himself, and yet must not be worshipped disorderly. And if it may be appointed, then it may be appointed under penalties,

penalties, to keep men from wanton contempt of the publick Reason. Mr. *J. G.* you remember composed a hymn to be sung on a day of Thanksgiving in his Congregation. This was a form, and authoritatively imposed; else every one there might have brought forth his hymn and put all into confusion: which if they had done they might justly have been censured by him, if he had had any power. Now I would faiu know why the Magistrate may not prescribe the Song of St. *Ambrose*, or any other godly Hymn to be sung by all Congregations committed to his charge; as well as one Minister prescribe an hymn to his particular Congregation? and why the Magistrate may not use all his power and punish as he sees cause; as well as such a Minister use all his (who could only reprove) in case of contempt? I would know also how this Author could excuse the whole Christian World from being Idolaters, you *Presbyterians* not excepted, if his Doctrine be true. For the Parliament prescribed the *Directory*, and that not without penalties, as a *model or manner* of Divine Worship: and so *they* usurped the place of God; and *you* who submitted to their orders, *Worshipped the creature*, and said constructively and in effect (if he reason right) to the Parliament, *Thou art my God*, or *I acknowledge and own thee for my God.*

N. C. I remember the words, pag. 12.

C. And what would have become of you, if after this dreadful sentence, he had not in an extraordinary fit of good nature revoked it; and allowed the use of a prescribed form? For though he say *that conceived prayer, for the nature and kind of it, is that very worship which God Commands.* Yet as he doth not prove it, so he affirms it not confidently, without this restriction; *at least to those that are, or by the use of means may be, capable of it*, p. 30. Very kindly said; I

perceive this gift then of conceiving prayer is but natural, and no divine inſpiration: and where nature is not ready in its conceptions, it may be relieved by the help of Art: and ſome may be uncapable of it, whatſoever means they uſe to acquire this gift. And conſequently conceived prayer is not the Worſhip which for the nature and kind of it, God commands; becauſe he doth not command impoſſible things: but another manner of Worſhip by a conſtant form may be uſed; nay, impoſed too when a Magiſtrate judges it needful, and ſees that thoſe who are moſt zealous for conceived Prayers alone, have generally leaſt abilities to conceive aright. In ſhort he grants, *p.* 55. that *ſtinted forms of Prayer in themſelves, unto ſome men, and under ſome circumſtances may be lawful*: He might as well have ſaid needful, for I ſuppoſe he thought them lawful, in caſe men could not conceive prayers themſelves, as they ought. And then why may not the circumſtances be ſuch that they may be needful *to all*; at leaſt at ſometimes, when men of the readieſt inventions are indiſpoſed? And mark I beſeech you how timerouſly he begins to ſpeak after all his vapouring, when he tells us, *We ſhall hardly find in the Scripture, eſpecially in the New Teſtament, the ſame Prayer uſed by the ſame perſon the ſecond time.* It ſeems we may find it, if we will but take the pains. But to ſave us a labour he preſently remembers, that Chriſt prayed the *ſame words* a ſecond and a third time: which he excuſes thus; by the *ſame words* we are to underſtand the ſame in ſenſe, matter and import, but not in ſound, letters or ſyllables. How he came to know this I cannot tell; for my part I believe our Saviour was not concern'd about new words when he had the ſame thing to ſay again. But the like peremptory concluſion he makes concerning all the exhortations

to

to prayer delivered by Christ or his Apostles: which he saith were intended *only* of that kind of prayer which the Saints were to conceive and indite *by the help of the Spirit*, which they who believed did receive. To countenance this he cites a great many Scriptures, and tells us that those places (at least the most of them) cannot be understood of the Miraculous gifts of the *Holy Ghost*, *&c.* which is so notoriously false that I wonder he had the confidence to affirm it. The *first* is *Joh.* 7. 39. the *next*, *Act.* 5. 32. which no man I think before him ever understood otherwise than of the extraordinary gifts bestow'd on the day of Pentecost. And of such gifts the Apostle speaks in the *Rom.* 5. 5. 2. *Cor.* 5. 5. *Gal.* 3. 2. *Ephes.* 1. 13. In short, there is but one place of all that he musters up, that can with any colour be drawn to serve his purpose, *viz.* *Rom.* 8. 14, 15. And yet to me there is no Sense so plain of those words as *this*; that all the gifts of the Holy Ghost being a great Evidence of the truth of Christianity, they that lived accordingly, might be assured of the love of God; and whether they were *Jews* or *Gentiles* might call God *Father*, though they observed not the Law of *Moses*. But I most marvel that he should alledge that place in 1 *Joh.* 2. 27. which the *Brownists*, I remember, were wont to cite (and with more shew of reason) to prove that every Saint had the Holy Spirit to open to them, and lead them into every truth. To which if you please you shall hear what the *Old Non-conformist* replyed.

N. C. I had rather hear what you can reply to the Scriptures which he brings to prove, *that therefore God abominates a worship or a form and manner of Worship, because he hath not commanded it.* Though the Worship were in its own nature abominable, yet he takes no notice of that; but only of its *not being commanded*,

manded, which is a ſign the provocation lyes there. *Jer.* 7. 31. *Jer.* 19. 5. *&c.* pag. 19. 20.

C. I remember the places very well; and remember withal that this is a miſerable old argument which hath been anſwered many a time before he ſet pen to Paper. And it hath been proved with plain Evidence, that the meaning of the words, *which I commanded not*, is as much as, *which I forbad*: as he had expreſly their offering their children to *Molock*, of which he ſpeaks in that *Jer.* 7. 31. So when it's ſaid that they offer'd ſtrange fire *which the Lord commanded not*, *Lev.* 10. 1. all conclude that leſs is ſaid and more underſtood, *viz.* that the Lord hath forbidden it. Mr. *Ainſworth* himſelf cannot deny it, who yet makes the ſame uſe of this phraſe ſometimes that this Author doth. And indeed a man muſt flatly contradict all reaſon that oppoſes this. For when he ſpeaks of thoſe that ſhould worſhip other Gods, Sun and Moon *which he had not commanded*, *Deut.* 17. 3. it is ſenceleſs to interpret it otherwiſe than this; *which he had forbidden.* For if this was the reaſon why a man ſinned in worſhipping the Moon, that he did it without Gods leave or Command; it would ſuppoſe that God might have commanded them to worſhip it and ſerve other Gods: which no body imagines. All thoſe places therefore, which he alledges to prove that Gods not commanding a thing is enough to make it unlawful, amount to no more but *this*; that his forbidding a thing makes it unlawful.

N. C. But we ought to interpret the Scripture according to the very form of the words; and ſo, that is unlawful which is not commanded.

C. Juſt now you were only for the ſenſe and the matter, not the words and ſyllables. But to let that paſs; I have ſhown you this is a faſhion of Speech in the

the *Old Teſtament* for a thing forbidden. And beſides, the abſurdity of your Interpretation is ſo great, that the wiſer ſort of that party who firſt uſed this argument were forced afterward to forſake it: as I can clearly demonſtrate out of Mr. *Cartwright*. And indeed where hath the Lord commanded a Miniſter to read a *Text* and gloſs upon it; or the Congregation to ſing the *Pſalms of David* in Metre? Mr. *Smith* can never be anſwered by theſe Diſputers, who ſaid that the Holy Scriptures were not to be retained as helps before the eyes in time of worſhip: and that it was unlawful to look upon a Book in ſinging Pſalms. Nor could they have told what to ſay to that poor Gentleman in *Warwick-ſhire*, who was ſo deeply poſſeſſed with theſe two fancies, *that we muſt not communicate with ſinners: nor uſe any humane inventions in Gods Service*; that to avoid the firſt he ſhut up himſelf and children in his houſe, having no meat but what was put in at the window; nor ſuffering any body to come near them when they all lay ſick in great miſery: and to avoid the laſt, he cut out the *Contents* and the *Titles* of every thing in the Bible, leaving nothing but the *Text* it ſelf *.

* Mr. Ball Anſw. to Can. p. 138.

N. C. Doth not God ſay *thou ſhalt neither add thereto nor diminiſh from it?* Deut. 12. 32.

C. What? not add Contents, or Notes for the better underſtanding of the Bible?

N. C. Nothing to the worſhip of God, of which his own Word is to be the only rule, and not the leaſt title to be abuſed of our own.

C. Why do you only ſay to his *Worſhip*? You learn't this of Mr. *Ainſworth* the old Separatiſt, who moſt unjuſtly reſtrains thoſe words to God's Service: whereas *Moſes* ſpeaks of every thing he had received

from him, whether they were *Statutes* or *Judgments* as you may see, *v.* 1. In one word, of the whole Law, which was to direct them not only in Religious but civil Affairs *. And therefore this place is as effectual to prove that there may be no Law made to determine our civil controversies, as that there may be none made to order God's Worship and Service. And then what hinders but those men may obtain their desires, who told you lately, it will never be well till the Laws of the Lord Jesus be received alone? That all our Counsellors and Pleaders bring their Books of Common Law and bestow them as the Students of Curious Arts did theirs in the Apostles time? That the Godly send out their writs to supersede all proceedings in *Westminster-Hall*, and judg all things in their *Churches*?

* Read the 4 Deut. 1, 2. where he begins his exhortation to observe his Laws; requiring them not to add or diminish from any of them.

N. C. The State will never suffer that Folly.

C. Nor this foolish interpretation of Scripture, I hope. The *Jews* I am sure (from whom Mr. *Ainsworth* borrows so many useful expositions) never thought that no particular Laws might be made agreeable to the General, and for the preservation and better execution of them. For the Elders made many; and imposed those commandments on the people as a hedge and security to the Divine Laws: and in this they did well. All the fault was that in process of time they grew too numerous, and they equalled the decrees of the *Elders* with the very word of God, nay, sometimes made the Law void by them.

N. C. Since you say you are in hast to be gone, I'le trouble you no farther about this Book: though there are many things behind that deserve consideration.

C. I

C. I am not of that mind. He hath but raked together all the frivolous exceptions, with the filthy ſcoffs and jeers which were anſwered in the days of our Forefathers: and are as eaſie to confute as to tell to Twenty. But let me tell you this before we part with him, that Mr. *J. Goodwin* was not wont to allow reaſons drawn from the *Jewiſh Law* (though all the lofty Rhetorick in this Book be drawn from it) becauſe the ſtate of things now is not like what was then. He tells us for inſtance in his *Hagiomaſtix*, though blaſphemers, ſeducers to Idolatry, and falſe Prophets were put to death by that Law, yet we have not the ſame reaſon to do ſo now; becauſe they might immediately conſult with God in all difficult caſes that hapned about matters of Religion; but we have no ſuch infallible directions in all caſes, and cannot have diſputes ſo ended. If this Reaſoning be good, then this is I am ſure. God directed every thing about their Sacrifices in the *Jewiſh Law*, and therefore no Rite or Ceremony was to be added by them, becauſe if any more were needful they might ſtill repair to him: But he hath not done ſo under the *Goſpel*, nor do we know to what Prophet or Oracle to go for direction in every thing; and therefore we muſt repair to Religious Prudence and diſcretion.

N. C. I marvel he ſhould ſpeak with ſo much confidence and triumph in a matter that is ſo diſputable.

C. It was the manner and the cuſtom of the man (if Mr. *J. G.* were the Author) as you may be ſatisfied if you look into his *Anticavaleriſme*. Where he tells you, *There is no occaſion* * *for a man to make a ſtand in matter of conſcience, whether he ſhould ingage on the Parliaments ſide, or no: nothing to detain ones Conſcience in ſuſpenſe; the righteouſneſs of the Cauſe being as clear as the light, or* * Pag. 6.

as

as the Sun at noon day. And to grace the buſineſs with Scripture language, he tells you; *the Cauſe is like the Law of God it ſelf in theſe excellent qualifications of it; that it is Holy, juſt and good.*

N. C. I never knew any man ſpeak with ſuch aſſurance in a thing which all wiſe men thought at leaſt doubtful.

C. Well, I put you in mind of it then, that you may not either wonder or be ſtaggered when you hear men ſpeak with ſuch aſſurance. For he uſes as big and confident words in another caſe, in which I am ſure you are as confident of the contrary, *viz.* about the putting our *Late Sovereign* to death. *This concluſion*, ſaith he, *ſtands like a great mountain immoveable; that the juſtice and honour of the ſentence againſt the late King are no way impairable by this ſuppoſition that this preſent Parliament is not a compleatly-legal Parliament.* * And in another place; *Doubtleſs never was there any perſon under heaven ſentenced with death upon more equitable or juſt grounds, in reſpect of guilt and demerit* (a). Thus he boaſts alſo, that he hath brought this Concluſion, *That there was a neceſſity lying on the Army to ſeclude many Members*, into as clear and perfect light as any the Sun ſhineth at Noon-day (b).

* Defence of the ſentence paſſed on the King, p. 47.

(a) Ib. p. 91. repeated again p. 95. without all controverſie, there never was in any age through the whole world, a ſentence more juſt, &c.

(b) Reply to Mr. Geree's might overcoming Right. p. 130.

N. C. At midnight he ſhould have ſaid.

C. No; let him ſay at noon-day. They are but words of courſe; every thing, though never ſo dark, is to him as clear as the noon-day. And therefore no wonder

wonder it be ſo clear to him that we are all Idolaters; and that the King in impoſing the Common-Prayer hath *equalled himſelf unto God, and obtruded himſelf as God*, to be worſhipped by us as *Nebuchadnezzars* Golden Image was. For he told us you know in expreſs words, *That whoſoever ſhall authoritatively and under a penalty command any model, method, or manner of Divine worſhip to be obſerved by men, makes himſelf God*, &c. you may read it at large, *p.* 11. 12. For it is as clear as the Sun.

N. C. That ſuch Books ought to be burnt.

C. I muſt add that you are all guilty of too much confidence, and talk as if you were infallible in your concluſions. When you ſee therefore the folly of it in another, mend it in your ſelves. And do not talk hereafter as if all Godly men had ever been of your mind: No man of a tender Conſcience but held it unlawful to preſcribe any thing in Gods worſhip. Every Body knows *Cartwright*, *Reynolds*, *Greenham* were of this opinion as the Prefacer boldly told you; and it is a wonder he did not add Dr. *Sibbs*. For ſo ſome of your party took care the world ſhould believe; and choſe rather to corrupt his writings, then have it thought he was of another Perſwaſion.

N. C. I ſhall never believe it.

C. You may chuſe: But I ſhall prove that this good mans writings were abuſed preſently after his death in this very point. For in his Book called the *Souls Conflict*, he gave this direction among others to guide a Soul in doubtful Caſes. *The Laws under which we live are particular determinations of the Law of God; and therefore ought to be a rule to us ſo far as they reach. Though it be too narrow a Rule to be good only ſo far as mans Law guides unto; yet Law being the joynt Reaſon and conſent of many men for publick Good, hath an uſe*

for

for the guiding of our Actions that are under the ſame, Where it daſhes not againſt Gods Law; what is agreeable to Law is agreeable to Conſcience. Thus the Rule ſtood when the Book firſt came out*. But in a very ſhort time after, when he was newly laid in his grave, the firſt words were changed into theſe; *The Laws under which we live are particular determinations of the Law of God in ſome duties of the Second Table.* In which they made two reſtrictions of that which he had ſaid in General words; Firſt, they reſtrain'd the Rule to the *Second Table*, and not to all things neither, but only *ſome duties*. And then they add a whole Sentence, by way *of Example*, which was not in the firſt Edition: which I make no doubt was done on purpoſe, leſt any man who read the Book ſhould think it was the *Doctors* opinion, that we ſhould conform to the Orders of our Governours about the worſhip of God, where the Law of God hath determined nothing in particular, and their Laws do not croſs his. But what is there done by the *Jeſuites* worſe than this! what greater injury to the dead than thus to play tricks with their Books, and change their words at your pleaſure?

* Firſt Edition 1635. pag. 364.

N. C. It is very ſtrange.

C. I have ſomething more to tell you. As they have added here, ſo they have taken away in another place juſt before it. He is Anſwering I told you this Queſtion, what courſe muſt we take for guidance of our lives in particular actions wherein Doubts may ariſe, what is moſt agreeable to Gods will? And one Advice is this; *we muſt look to our place wherein God hath ſet us. If we be in ſubjection to others, their Authority in doubtful things ought to ſway with us.* A dangerous Rule ſome men thought; and therefore

fore in the next Edition, they left out thoſe words *in doubtful things*. And alſo blotted out this whole ſentence which follows; *It is certain we ought to obey* (*viz.* in doubtful things of which he is ſpeaking) *and if the things wherein we are to obey be certain to us; we ought to leave that which is uncertain, and ſtick to that which is certain: In this caſe we muſt obey thoſe that are under God.*

N. C. Are you ſure of this?

C. As ſure as that I ſee you: though I muſt tell you there was a neat device to hide this fraud; for they reprinted the Book ſpeedily with the very ſame Title page that was before without giving notice, that it was a *ſecond Edition*: And by leaving out thoſe lines; and adding an example, as I told you; to illuſtrate the rule as they had reſtrain'd it, they made the pages exactly even as they were at the firſt. * Afterward the Book was divided into Chapters: and in all Editions ſince you will find theſe Rules (*Chapt.* 17.) with theſe alterations.

* There are two Editions of 1635. one of his own, another of ſome bodies elſe; but ſo ordered that they ſeem the ſame. At leaſt they reprinted that ſheet (wherein theſe things are contained) with theſe alterations, which I add leſt I ſhould not be rightly underſtood by all.

N. C. By his own appointment, it is like.

C. Why did they not tell us ſo?

N. C. I know not.

C. I'le tell you then: They were loth to tell a plain lye: For the *Doctor* dyed within three days after he had writ his Preface to the firſt Impreſſion; and therefore it's moſt likely made no Alterations. That Preface was dated *July* the firſt 1635. and he dyed *July* the fourth. So I gather from thoſe who put out his two laſt Sermons preached *June* 21. and 28. and he dyed

dyed, say they, the Lords day following. Immediately after which came out a *new impression* of the same year 1635. but not called a second Edition: which they would have us believe was not till 1636. A meer cheat as I confidently affirm, having seen and compared all.

N. C. I see now you are of an *imposing Spirit*: and have taken a great deal of pains to shew it.

C. What? Am I for imposing on men those words they never said?

N. C. Be not so perverse. All the Reformed Churches are against imposing of Set Forms, as I have been told.

C. As perverse as I am, I'le follow you for once. So you have been told, I believe, that they are against all Set Forms though not imposed: I am sure I have.

N. C. No, I remember in the beginning of the late Wars the *Scotish* Forms of Prayer were printed.

C. And so were the *French*, and those of *Geneva*, and *Guernsea*, and the *Dutch*, to name no more; all translated into *English*. Therefore pray satisfie some of your Ignorant but yet confident Friend, in this matter. As for that *of Imposing*; what think you of these words of Mr. *Calvin* in his letter to the Protector, *Octob.* 22. 1548. *As for Forms of prayer and Rites Ecclesiastical, I do greatly approve that there be a certain one extant, from which it shall not be lawful for the Ministers in their function to depart*, &c. For which he there gives solid Reasons. And whatsoever is pretended to the contrary, the Reformed Churches do follow this Counsel; and tye men to a Form in the publick duties of Gods worship, as I can evidently shew. But now let me only observe that heretofore your Ministers thought it no light Argument against the *Separatists*, that all *Reformed Churches* acknowledged the

Church

Church of England as their ſiſter: and conſequently did not think her wicked for impoſing Forms of Prayer. So you may read in the Book I told you of before, publiſhed by Mr. *Rathband*, p. 6. though the truth is thoſe Miniſters have taken that Argument out of the Book of Mr. *Bernards** ; who ſpeaks diſcreetly when he ſaith, *That though we do not make this our only or chief defence, whereby we ſeek to approve our ſelves to God, or the conſciences of his people; yet it is a thing that gives ſome reputation to us. For even Saint* Paul *who received not his calling either from or by men, alledges for the credit of his Miniſtry, that three chief Apoſtles approved him, and gave him the right hand of fellowſhip. And which is more, he ſeeks to win commendation and credit even to thoſe Orders which he by his Apoſtolical Authority might have eſtabliſhed, by the example and judgment of other Churches*†.

* Errors of Barrow and Greenwood confuted, 1608 pag. 178.

† For which he cites 1 Cor. 7. 17. 11. 15. 14. 33. 16. 1.

N. C. Then you are for *impoſing*.

C. I am for that which all men of any diſcretion think neceſſary, *viz.* that every body ſhould not be left to do according to their preſent humour and fancy, when they come to worſhip God in the publick Aſſemblies. Even the famous *Smectymnuus* allowed impoſitions in ſome caſes. For they propound this as an expedient, that, if it ſhall appear any Miniſter proves inſufficient to diſcharge the duty of prayer in a conceived way, it may be *impoſed on him* as a puniſhment *to uſe a ſet form and no other*†. This was indeed a contrivance to diſgrace the Liturgy as if it were fit for no bodies uſe, but the dulleſt and heavieſt ſort of People: but yet it ſhews their judgment above *impoſing*,

† Anſwer to the Humble Remonſtrance p. 14.

sing, which you now complain of. And I would fain know what they would have done with such insufficient persons as had a good opinion of their gifts; and thinking themselves wrong'd in being condemned to the forenamed Pennance, would not obey them: Would they have forced them to obedience or no? If not; their expedient signified nothing: If they would; then why should not the Magistrate do it now, who knows that most of those who love liberty, have a better opinion of their own abilities than they ought?

N. C. We wish the Common Prayer was left at liberty to be used or not, as men found themselves inclined.

C. Do you so? That's because you despise it, and think it good for little or nothing. But were there one of your own Inventions to be established, you would never leave us at Liberty, if you had power, to make use of it or let it alone. Nothing should stand in competition with it: but every thing else, as well as Common-Prayer, fall before it, as *Dagon* before the Ark. Did not the *Independents* incur your displeasure for craving an allowance to order a few Churches after their own fashion? Mr. *Dury* himself, I remember, a man of peace and composer of differences resolved their way was not to be tollerated. *For it would lay*, said he, † *the foundation of strife and Division in the Kingdom to have two wayes of Church Government: which may agree with some Machiavilian, but no Christian Policy. And therefore it will be no wisdom in the State to yield to the Suit of the five Brethren, except it be induced thereunto by the Necessity of avoiding some greater inconvenience, than is the admitting of a seed of perpetual Division within it self, which is in my apprehension the greatest of all*

† Epistolary Discourse, p. 21. Licensed by Mr. Crauford, July 27. 1644.

all other, and moſt oppoſite to the Kingdom of Chriſt.
"Now the leſs the cauſe of ſeparation is, the greater
"is the fault in thoſe that make it, and the leſs cauſe
"the State hath to give way to the making of it. You
remember therefore what *Ordinances* were made for
the electing of Elders: and that all Pariſhes and pla-
ces whatſoever, as well *priviledged and exempt ju-
ſdictions as others*, ſhould be brought under the Govern-
ment of Congregational, Claſſical, Pro-
vincial, and National Aſſemblies a. And
this was according to their ſolemn pro-
miſe of *ſetling Uniformity*; *which part of the Covenant*,
they ſaid (if you will believe them)
was always before their eyes b. In pur-
ſuance of which alſo the City deſired
c. *that ſome ſtrict and ſpeedy courſe
might be taken for the ſuppreſſing of all
private and ſeparated Congregations*:
And the Houſe of Lords ordered the
Printing of their Petition: which was
grounded upon a *Remonſtrance* † of
the Houſe of Commons, "wherein
"they declared that it was far from
"their purpoſe or deſire to let looſe the golden rains
"of Diſcipline and Government in the Church; or to
"*leave private perſons or particular Congregations to
"take up what form of Divine Service they pleaſe.* As
for the ſacred *Covenant*, *that Holy Ordinance*
(as Mr. *Caſe* calls it) and choice piece of
Divine Service; you know no man could be
a Miniſter, or an Elder, no nor practice as an Attor-
ney or Solicitor at the Law, unleſs he took it: and
the refuſal of it was generally made a Mark of ungod-
lineſs; as I will prove when you pleaſe.

a Ordin. of 19. Au. 1645.

b Ordin. 14 Mar. 1643.

c Humble Remonſtrance and Petition, May 26. 1646.

†, Decemb. 15. 1642.

N. C. I know not what reaſons they went by then;

6. The same whereby they would proceed now, if they had the same power and the same hopes. And so I believe would the *Independents* too: who are for imposing their own things as much as they are able. For they have invented, you must know, a Model and form of their own heads which is not appointed in Holy Scriptures. As *first*, that the Members must be *examined* and give an account of the manner of their conversion (which is in a certain *Method and Form* too in *New-England*) and that before the Church. Then, it is required that they enter into a *Church-Covenant*, which is not the Covenant of grace, but distinct from it: (For they acknowledge a man may be within the Covenant of Grace, who is not in this, and one may be in this, who is not in that.) And yet it is a *Sacred* not a *Civil* thing: which must be made *publick* before all the Church, *vocal* and *express*; so *binding* that none can be loosed from it without the consent of the Church. And then it is held (at least by many) that the Members must *prophesy*, *i. e.* exercise their gifts in and before the whole Congregation, by preaching, expounding, applying the Scripture: by instruction, confutation, Reprehension with all Authority †. Now having devised these things, to name no more, I observe that the *Covenant* in the same Church is in one and the *same Form* of words, as well as matter; and therefore put into *writing*; and must be *read* by the party to be admitted, or he must hear it read by some other and give his Assent to it. Here is not only a *Form* of Holy Covenant (a principal point of worship as

Narration of some Church Courses in N. England by W. R. collected out of their own reports, &c. chap. 4. pag. 16.

† Which they say is an Ordinance perpetual in the Church as we read in Mr. Cottons Catechism.

W. R. notes) *invented* by one or more men; but *imposed* upon others, even as many as enter into the Church; and more than that, to be *read upon a Book*. What is this better, or how is it more lawful, than a set form of prayer? especially since this Covenant is *imposed as an Ordinance of God, and absolutely necessary*; so as no Book-Prayer, I think, is? I find also that by this Covenant, the Members in some places † were *restrained and tyed up* from shewing their gifts in *speaking* or *scrupling*; till they were called thereto; that is, they being allowed to prophesie publickly, and so to propound questions and make objections (which they call *Scrupling*) they bound them up in this *Covenant*, which had the force of Law, from doing it uncall'd. I would fain know whether this be not to limit the Spirit (as you speak) and to stint it to *times*, as you say we do it to *words*? For if a man be never so full, he must have no vent without a call from the Church. And how I pray you doth this differ from an Ecclesiastical Canon, as to it's force and obligation; but only that it hath another name; and all old *Canons* must be lay'd aside, to make way for this new Covenant. They tell us also expressly that the Magistrate may *compel* men to keep their Covenant; though not to enter into it †. And for spreading of infectious Doctrines, Mr. *Wheelwright* a Minister, and Mrs. *Hutchinson* a pretended Prophetess, were *banished* the Countrey. Several of their followers also were some *imprisoned*, some *fined*, some *disfranchised*, some *banished*, and all *disarmed*, for petitioning the Court in behalf of Mr. *Wheelwright*, and remonstrating with due submission (so their words were) that they conceived he deserved no such

† Church of Salem in New-England.

† Ib. Narration of Church Courses, cap. 15.

censure *a*. And great many more remarkable things there are in that story, which I cannot stand to recite. But must proceed to tell you, that as for others who are not of their way, there is just no liberty at all. For as they will not grant communion to members of other Churches not constituted as they are: so if a company of approved godly people should sit down near them (where their power reaches) differing from them only in some points of Church Government; some of them tell us, not only that they shall *not be owned as a sister Church, but also be in danger of severe punishment by the Civil Magistrate* b.

a Proceedings of the General Court holden at New-Town, Oct. 2. 1637. and the Apology in defence of the proceedings holden at Boston, 1636.

b Narration &c. cap. 19.

N. C. What is all this to our *Independents?*

C. They extol both the Men and the wayes of *New-England* to the Skyes: and therefore approve of them I suppose, not only as good, but as excelling all other. The *Men*, they say, have testified their sincerity to all generations future by the greatest undertaking, except that of our Father *Abraham*, *viz.* leaving this Countrey to go thither, meerly to worship God *more purely* c. And as for their *wayes* and *practices, they are improved to a better Edition and greater refinement*, than those of other Reformed Churches d. which makes it reasonable to believe, that when they Covenanted *to reform according to the example of the best Reformed Churches*, they had *New-England* in their eyes, as *their* pattern: For those General words, as Mr. *Feak* e rightly

c Apologetical Narration, 1643. pag. 5.

d Ib.

e Beam of Light, p. 25.

rightly observes, *left it under suspence and undetermined which of the Reformed Churches had obtained the highest degree of Reformation. The Scots and their Friends judged the Kirk of* Scotland *the best Reformed; the Dissenting Brethren, approved the Reformation of* New-England *to be most excellent.* But be this as it will, we have learn't thus much from what hath been related; that the Churches of a *better Edition* and *greater refinement*, do not think it unlawful to use *forms* in Gods holy Ordinances; unto which they *bind* those who come under their Power; *restraining* them also from opening their mouths, when perhaps they think themselves full of the Spirit: and *denying leave* to others to set up a different way from theirs, in their Neighbourhood. As for our *Independents* I can shew from their Books, that they think it necessary to be as severe in a great many Cases; and I remember as heavy complaints of them, as ever they made of the *Presbyterians*: and have been told that they *daily spet their venom privately and publickly, against those that separated from them*[a], &c.

N. C. It will be too long to relate all those things. But I would fain know how this will stand with *Christian Liberty?*

[a] Vanity of the present Churches, p. 3. and 11.

C. Do you think that it consists in being tyed to no Law at all?

N. C. None but Gods.

C. Take heed what you say.

N. C. In matters of worship, I mean.

C. That's absurd, as I have shewn you. Gods Law hath only given us the general rules whereby things to be ordered in the Church; according to which our Governors are to make particular Laws, and we are to obey them; or else there will be nothing but confusion.

fusion. Yet still our *Christian Liberty* remains; because, *First*, we are not tyed to this or that pattern or Model, but our Governors have liberty to establish whatsoever (being in it self indifferent) shall seem to them most expedient for maintaining comliness and Order. And *secondly*, when any orders are established, this is our Liberty (as our Divines teach you) that we do not use them as any part of Divine Worship (as some of you do) nor as meritorious and satisfactory, nor as necessary to justification or salvation, but only for discipline and good Orders sake. And *lastly*, by consequence the same Authority may alter them, and hath not so tyed up it self to them, but that it is at liberty to abolish those, in case of inconvenience arising, and establish others in the room. But such a Liberty as leaves men loose from all Laws and Orders, save those that they shall chuse themselves, is a wild fancy which *your* Ministers condemn as well as *ours*. Mr. *Durr* for instance, (a very moderate Presbyterian) tells the Independent Brethren, *We must expect no such Liberty as shall break the Bond of Spiritual Unity, which by the allowance of a publick tolleration of a different Church-Government, may be occasioned. To keep therefore Unity intire, a few must yield unto many, except they can fairly perswade those many to yield to them* a.

a Epistolary Discourse pag. 22.

N. C. But what if they cannot agree?

C. I was going to tell you. *If they cannot agree, it is just they should forfeit their Spiritual right and liberty which Christ hath conferred upon them, and fall under the Arbitriment of the Secular Power, which ought to look unto its own safety, lest those that make Divisions and multiply Breaches in the Church about small matters, disturb also by that means the publick peace of the State* b.

b Ib. p. 24.

Of

Of this mind also was Mr. *John Cotton* (a mild Independent) *Good Kings*, saith he c, *ought to put upon their people wholsome Laws and straight binding to the purity of Religion, and the worship of God. It is no impeachment to their Christian Liberty, as the Anabaptists dote, but an ornament to their beauty, making their necks comely as with chains of Gold.* And a little after d, *It is no impeachment of Christian Liberty to bow to Christian Laws: Yea, it is the beauty of a Christian Church to wear those chains, those Laws, which were made for the good of the Church; and it was their prophaness and rebellion that said; Let us break their bands asunder, and cast away their cords from us.*

c upon the 1 Canticles v. 10. pag. 44. Use. 2.

d Ib. Use 3.

N. C. He speaks of those purer Laws which they found out, not such as yours.

C. It's as much to my purpose if he did; for it proves he would have the people *strictly* tyed to Laws, and wear these chains alwayes about their necks; and our Governors think theirs as good as any, and so may as innocently bind men fast to them, as you tye them to yours. And let me tell you, both *Presbyterians* and *Independents* would have their Orders so strict, that their people should not be allowed the liberty of going to hear where they please. Mr. *Edwards* a, I remember, in his Catalogue of Errors, Heresies and Blasphemies, puts down this for one, *That it is part of mens Christian Liberty, not to hear their own Ministers, but to go and hear where they will, and whom they think they may profit most by.* And the *New-England Churches* condemned those that

a Gangræna 1 part. p. 30. Error 125.

said *b*, *if a man think he may edify better in another Congregation than in his own, that is ground enough to depart ordinarily, from Word, Seals, &c. notwithstanding the offence of the Church, often manifested to him for so doing.*

b Catalogue of the Opinions condemned by an Assembly of the Churches, Aug. 30. 1637. Error, 80.

N. C. But why should there be any penalties?

C. You may as well ask me over again, why any Laws? which will be ridiculous without them. But I wonder you are not ashamed to speak against penalties and force, who pressed the *Covenant* with more severity, than ever any body did *Conformity*. *What crosness is this* (as the Bishop of *Down* said *c*) *that when we press men to conform to the Orders of our Church, they alledg it is contrary to Christian Liberty to inforce men to the doing of any thing against their Conscience, and that a man should be fully resolved in his own mind of the Lawfulness of that which he doth; and yet we urge that only under pain of suspension and excommunication, and that after much patience and forbearance, using all fair means to perswade them: But they compel men to subscribe the Covenant against their Conscience by Pike and Pistol; threatning no less than loss of life, or goods and Lands in case of refusal? By this we may judge of sincerity, and what they would do in other things, had they Power in their hands.* The truth is one could scarce live among you when you had power; for all that would not take the Covenant were held to be *Malignants*, and if you know not what was to be done with them, an eminent person will tell you.

c Visitation Speech at Lisnegarvy, 26. August. 1638.

N. C. Who do you mean?

C. Do you not remember who it was that complemented

mented the Parliament as the *keepers of our Vineyard*, and commended them for being *wanting in nothing to their duty* -----.

N. C. What then?

C. You ſhall hear. He ſaith they had endeavoured to *fence the Vineyard with a ſetled Militia, and then to gather out the Malignants as ſtones, and to make a Wine-preſs therein for the ſqueezing of Delinquents* a.

a Epiſtle before the Sermon to the Commons, 25. Jan. 1643.

N. C. I know not who this was.

C. I'le be ſo civil to his Memory as to let this paſs without naming him. But he was one of thoſe you call a *moderate Presbyterian*, by which we may know what mind the *Zealots* are of. And as for the *Independents*, they were for an *exact and thorough Reformation* too (for that which they were about *had coſt God dear*, they ſaid, and he would not *lay out ſo much* for an imperfect, poor and low reformation) and therefore exhorted the Parliament not to ſpare the laſh to effect it: but do as *Jeſus Chriſt* did when he came to purge the Temple; *not only chide the money changers, but whip them away, and overthrow the very Tables, leſt they ſhould recover their Trade again* b. Which others delivered in this phraſe, *Dagon is begun to fall before the Ark; his head is off; but let not ſo much as the ſtump remain*; i. e. give no Liberty to theſe Church of *England* men; let them not enjoy the leaſt relick of their worſhip. And accordingly you know, I ſhew'd you the laſt time, there was an Ordinance prohibiting the uſe of Common-prayer under great penalties in any private family, not excepting the *Kings* c.

b See Mr. Bridge Sermon before the Commons, Nov. 29. 1643. p. 24, 25.

c Page 218. Of Friendly debate, 3 Edit.

N. C. I

N. C. I remember it; and some say it was an unworthy Construction you make of the words, there was no such intention.

C. They had better have held their tongues, for I shall prove it to purpose. When Commissioners were sent down to treat with his Majesty at the *Isle of Wight*, he was content, as he had expressed himself before, *May* 12. that the worship of God should be performed according to the *Directory* for three years: provided only that his Majesty, and those of his judgment who could not in Conscience submit thereunto, might not be obliged to it, but left free to their own way a. But this would not be granted, for you must know that though the Parliament had Ordained b, the Chappels or places in the Houses of the *King* and his *Children* should continue free for the exercise of divine duties *without any Elders*; yet this was no more than they allowed to every *Peer* in the Realm, and *those Duties, also were to be performed according to the Directory, and not otherwise*. And therefore I find his Majesty was fain *for the satisfaction of the two Houses* (so his words are) to make a further concession, and to profess he would not insist upon any provision for continuance of the use of the Book of Common-prayer *in his Majesties Chappel for himself and his household*: nevertheless he declared he intended *to use some other set Form of Divine Service* c. But nothing would satisfie, unless he would do according to the *Directory*; they would not allow a Set Form in his own House: no, though he declared, in a further explication of his mind, that he could not with

a This was September. 1648.

b Ordin. of March 1. 1645.

c This was 4. Novemb. 1648.

with a good Conscience communicate in a publick Form of Divine Service and Administration of Sacraments, where it is wholly uncertain what the Minister will say to God: and told them he hoped they would not think it reasonable *to offer any violence to the conscience of their Sovereign.* For in their answer *d*; they tell him twice, though they would not *force his conscience*, yet desire it may be *informed and rectifyed*, that so it might agree with theirs, who were his great Council: that is, they would not call it by that name; but he must either agree to them, or be as he was; And so in fine he was content to wave even a Set Form *e*. Do you not see now, how we were deceived by this word *Liberty*; and that the King himself could have no benefit of it? Had you not a great care of tender Consciences, and were exceeding nice in pressing men to that wherein they were not fully satisfied? Certainly his Majesty had reason to say *f*, *If it be Liberty of conscience they desire, he who wants it, is most ready to give it.* And what do you think of his Majesties earnest desire to have some of his *Chaplains* attend him *a*? Was it not barbarous to deliberate one moment whether it should be allowed or no; especially by those who cryed up *Liberty* so much? And yet he was fain to renew his Message to them the next month *b*, and to represent the necessity of it, for the guidance of his Conscience. But still they stop their ears to his desires; for in his Answers to their Propositions *c*, he re-

d Novemb. 20.

e Reply Nov. 21.

f Declar. of Jan. 18. after votes of no addresses.

a Which he made February 17. 1646.

b March 6.

c May 12. 1647.

spites

ſpites his anſwer to what concerned the Covenant, becauſe he could not give a reſolution in a matter of Conſcience, till he might be aſſiſted with the advice of ſome of his own Chaplains, which had hitherto been denyed him. Nay, when he was at *Carisbrook* [d], I find him complaining that he had none about him (except a *Barbar* which came down with the *Commiſſioners*) that ever he named to wait upon him. *A piece of rigor and barbariſm greater than is ever uſed by Chriſtians to the meaneſt priſoners and greateſt Malefactors*, &c.

[d] Meſſage of Aug. 10. 1648.

Icon Baſil.

N. C. I know the words. But what is this to penalties?

C. You led me out of the way; and yet not altogether, for you may ſee by this that *Chriſtian Liberty* is but a *Phraſe* and ſignifies *nothing*, when any but your ſelve challenges the benefit of it. But if you would hear any more of the other, I muſt tell you the *Independents* were for ſome *puniſhments* though more mild than yours. For which I muſt refer you to Mr. *Burroughs* [f] (and not ſtay to recite his words at length) who tells you men may be reſtrained *by Violence* from publiſhing groſs Errors, notwithſtanding their plea of Conſcience: and that *ſome trouble* may be laid in their way who hold Errors of leſs moment, *ſo far as to take off the wantonneſs of their ſpirits and neglect of means*. Nay, where men *by their weakneſs* render themſelves leſs ſerviceable to the Commonwealth or Church, he ſaith, *they may be denyed ſome priviledges granted to others*: of which he gives you inſtances.

[f] Irenicum pag. 36. & 37.

N. C. What? No reſpect to tender Conſciences?

C. Yes.

C. Yes. *But if a man be proud and turbulent in his carriage and diſpiſe his betters*, the ſame Perſon tells you, *you may be ſure the Devil is in his will, rather than in his Conſcience.* "For though an erroneous "conſcience may cauſe one to hold faſt an Error, it "doth not put him upon proud, ſcornful and turbu-"lent behaviour. When a man by reaſon of his Con-"ſcience (it may be the weakneſs of it) differs from "his Brethren, he had need carry himſelf with all "humility and meekneſs, and ſelf-"denial in all things. He ſhould "be willing to be a ſervant to every "man in what lawfully he may: "that thereby he may ſhew to all, "that it is not from any *wilfulneſs*, "but meerly *tenderneſs* of his Conſcience, that he "cannot come off to that, which his Brethren can "do; whom yet he reverences, and in his carriage "towards them ſhews, that he eſteems them his "betters. But if a man that is weak, very much "beneath others in Parts and Graces (he might have "ſaid any one that diſſents from the Generality of "Chriſtians, and his Governours where he lives) "ſhall carry himſelf high, imperious, contemning "and vilifying thoſe who differ from him, and be "contentious with them, there is great reaſon to "think the corruption is in the will, rather than any "where elſe. And if there ſhould be ſome con-"ſcience yet in thoſe men, *their heart diſtempers may "juſtly forfeit their right of pleading their conſcience.* "Thoſe who oppoſe them, if they do it in a Chriſtian "way, nay, juſtifie what they do before God, and ſay "to him, when he calls them to an account for their "dealing ſo with thoſe that profeſſed Conſcience; "Lord, we were willing to have dealt with them in

☞ Conſider how well you follow this Rule, who are ſo peremptory and proud, &c.

"all

"all tenderneſs, if we could have ſeen conſcientiouſ-
"neſs in their carriage; *But we ſaw nothing but ſcorn-
fulneſs, pride, imperiouſneſs, turbulency, conceited-
neſs, we could ſee nothing of the Spirit of
Jeſus Chriſt acting them in their way*, &c. This he alſo reſolves this queſtion, *How ſhall we know a man to be obſtinate, when he oppoſes the judgment of many more godly and learned than himſelf?* 1. If he oppoſe the common principles of Chriſtianity. 2. If in other matters his carriage be turbulent and altogether unbeſeeming a Chriſtian, differing from his Brethren. 3. Where there is neglect of thoſe means of Information, which he hath nothing to ſay againſt. Laſtly, *If he ſo croſs his own principles, that he appear to be ſelf-condemned* †. Think, I beſeech you, whether this be not your caſe.

* You may read this in Mr. Burroughs. Ib. p. 32.

† Ib. pag. 92.

N. C. I have a number of things to ſay, but I ſee you are in haſt, and therefore will let them alone.

C. You may propound them ſome other time, if upon conſideration of theſe things you be not ſatisfied. And to ſave you and my ſelf any further labour, I ſhall commend a few Directions to you for the guiding of your conſcience, and ſo conclude.

N. C. Let's hear them.

C. I cannot expect you ſhould bear any reſpect to my Advice; therefore I will ſpeak to you in another mans words; which are ſo good, that it's pitty they ſhould be forgot. They were writ above threeſcore years ago by Mr. *Rich. Bernard*, in a Book of his, where he teaches you how to carry your ſelf in a Church or State ſo as that you may ſeek the publick quiet of it †.

† Chriſtian Advertiſements and Counſels of peace, 1608.

N. C. How

N. C. How I pray you? I'le study his counsels.

C. "First, maintain and uphold all that is manifestly good in it. 2. If there be any manifest evils, labour in your place by the best means to have them amended peaceably. 3. Bear with lighter faults for a time till a fit occasion be offered to have them amended. 4. As for likelihoods of evil make them not apparent evil by ill interpretation; where neither the State intends it, nor so maintains it. 5. Take doubtful things ever in the better part. 6. Judiciously discern between the abuse of a thing and that which may be well used: lest in abhorring the *abuse*, thou also do utterly condemn the *thing* it self and the *use* thereof. 7. Let not the flourishing condition (as thou fanciest it) of any Forain Church or State, make thee unthankful for the present good thou enjoyest at home, and loath thine own happiness. 8. Mark and hold the difference between these things; the Equity of Law and the Execution; the truth Generally established and professed, and the personal Errors of some. Between soundness of Doctrine and bad Application; between substance and circumstance; between the very being of a thing, and the well being of it; between what is necessary and what is only convenient and desirable; between a Commandment and a Commandment to thee; between what is lawful and what is expedient. 9. Never presume to reform others, before thou hast well ordered thy self. 10. Do not disobey the evident commandment of God: and when there is nothing but probability of sinning in obeying the precept of thy Governors, do not set opinion before judgment. Set aside fancy, and do not refuse to obey Authority, where it is not *plain* thou shalt sin against God.

"Be

"Be more loth to offend a lawful Magi-
☞ "ſtrate than many private perſons.
"Where thou canſt not yield, there
"humbly crave pardon. Where thou canſt not be
"tollerated, be contented with Correction for ſafety
"of Conſcience: and bear what thou canſt not a-
"void, with a patient mind. Remember that to
"ſtand more upon avoiding diſlike in private perſons,
"than in offending the publick authority,
☞ "is no better than an humouring of men
"to increaſe diſcontentedneſs, rather
"than to preſerve the publick peace and welfare.
"Nay, it is better to croſs ſome mens affections with-
"out ſin to God, than to neglect moſt certain Duty,
"let people periſh, open a gap to the enemy, loſe
"thy liberty, and no whit better the Church of God.

N. C. O but in this we muſt be very tender, and diſobey men rather than God.

C. You ſhould be very tender and careful leſt you diſobey both: by breaking the commands of your Governors, when in ſo doing you follow no command of God. For which end he gives you this Rule. "As
"thou mayſt not out of policy for fear of trouble, fur-
"niſh thy ſelf with diſtinctions and evade thy duty,
"where the word is plain: ſo thou oughteſt not out of
"ſcrupuloſity to imagine ſin where there is none, and
"trouble thy Conſcience with fear of tranſgreſſing,
"where there is no Law. The one breeds *Atheiſm*,
"the other is the mother of *Superſtition*. Therefore
"in indifferent things make no queſtion for conſcience
"ſake: ſo it be that neither holineſs, merit, nor ne-
"ceſſity be put therein, nor uſed for any part of Gods
"worſhip, but for Decency, Order and Edifica-
"tion.

N. C. But what if I am in doubt; and afraid

to

to uſe theſe things you call *indifferent*?

C. In this caſe he hath given you ſuch good Directions that I need ſeek for no other. "The ſubſtance of them "is this. You would do well to examine your ſelf whence "your Doubt ariſes, whether from ſerious conſideration "and a judgment convinced; or that it be only a nice- "neſs of diſlike, coming from a deſire not to be troubled "with them, or for that thou haſt not been uſed to them, or "becauſe ſome cannot away with them, or from Igno- "rance and want of knowledge, or perhaps from a godly "jealouſie and fear of doing amiſs (I may add from a "natural timorouſneſs and uncertainty of mind which can "reſolve nothing.) If the ground be not a judgment in- "lightned and convinced, it is not trouble of conſcience, "but a diſlike that works diſcontentedneſs upon ſome of "the former grounds; which muſt be removed by con- "ſideration and ſetling your judgment upon the Word of "God and ſound Reaſon. Nay, it will be fit to conſider, "whether this doubting do not ariſe through your own "default, by looking out Reaſons to increaſe your "diſlike, and neglecting to ſearch for Arguments "to give you ſatisfaction. If this be your Caſe, "as it is certain it is of too many, take as great pains to "reſolve your ſelf as you have done to bring your ſelf "into doubting; elſe you deal but *partially*. And have a "care you be not too highly conceited of your ſelf, and "look upon your own reaſons through the vapour of "affection.

N. C. My ſcruples are grounded upon this reaſon; that to make a thing lawful in Gods worſhip, it is not enough that it is not *forbidden* but it muſt be commanded.

C. Examine well without prejudice what our Divines have replyed an hundred times to this, and you will find it an abſurd Principle. Or for the preſent onely weigh what he ſaith, "Why ſhould a man be more ſcrupulous

"to seek to have a plain command for every thing he "doth in Ecclesiastical matters, even about things in "themselves indifferent, than about matters politick in "Civil affairs? Men in these matters know not the "ground nor end of many things which they yield unto, "upon a General command to obey Authority; and "knowing them not to be directly against God's will. "And yet our obedience in all Civil matters must be *first* "of Conscience, and, *secondly*, as serving the Lord; "which cannot be without knowledge and perswasion "that we do well even *in that particular* in which we "obey: which men usually for conscience sake inquire "not into, but rest themselves *with a General command-* "*ment of* obeying lawful Authority, so it be not a- "gainst a plain commandment of God. What there- "fore doth let, but that a man may so satisfie himself in "matters Ecclesiastical? I must tell you ("saith ☞ "he) that the curious searching so *particularly* "into every thing to have full satisfaction, hath "so wrought in these days upon mens wits to bring di- "stinctions; that the more men seek in doubt for re- "solution, the further they are from it.

N. C. What shall a man do then?

C. He must observe these Rules of that Good man. "1. Keep all main Truths, which are most plainly set "down in the *Word*, or by the Law of Nature ingraven "on every mans *heart*. 2. Believe every thing truly "and necessarily gathered, by an *immediate consequence* "from the Text. 3. Follow evident examples fit for "him either as a Christian, or his special calling re- "quires. 4. Avoid that which is plainly forbidden, or "follows necessarily by an *immediate* consequence. "5. Follow true Antiquity and the General practice of "the Church of God in all ages, where they have not "erred from the evident Truth of God. 6. If thou

"sufferest

"sufferest (saith he) let it be for known Truth and "against known wickedness, for which thou hast exam-"ple in Gods word, or of the holy Martyrs in Church "story: But beware of *far fetcht consequences*, or of "suffering for new devices, and for things formerly "unto all Ages unknown, seem they never so holy and "just unto man.

N. C. But what if the thing commanded seem to me a sin?

C. "He answers, some things sinfully commanded "may be obeyed without sin, as *Joab* obeyed *David* in "numbring the People. *Secondly*, Consider, how dost "thou conceive it to be sin? Is it *simply* so? Shew me the "prohibition: else where no *Law* is there is no *Trans-"gression.* Or is it so *accidentally?* that is, in the abuse, "which may be removed; or in respect of the Igno-"rance of the Lawfulness, making thee to doubt and "fear to offend? Use all diligence for resolution. And "if it be not a known sin to thee certainly but only by "probability; consider, whether probability of sinning "may give thee a sufficient discharge for not obeying a "plain Precept, and to neglect necessary Duties other-"wise, both to God and man.

N. C. Would you have me do things while I am full of scruples whether I may or no? Doth not the Scrip-ture say *whatsoever is not of Faith is sin*? Rom. 14. 23.

C. He takes no notice of that place; But since you mention it I'le give you an An-swer, not from *my self*, whose judgment you value not much, but from a *Divine*, who, we are told, suffered much under the Bishops. Things wherein doubts arise, saith he, are of a double Nature. *First*, "Such as are *meerly arbitrary* and at mine own dispose. "These may be left undone without scruple, but not

Mr. John Geree Resoluti-on of 10. Cases Licensed by Mr. Cranford, 1644.

" done with it; because the inconvenience of Omission " is but a little self-suffering. Such are the things the " Apostle speaks off; forbearing the use of our Liberty " in eating flesh, or the like case. If a man doubt whe- " ther he may do that, or whether he may play at Tables " or Cards; the omission here being no more but only " denying our selves a little content, the doubt should " make a man forbear. But then there are other things " that are *not arbitrary but under a command*, as coming " to the Sacrament, obedience to the higher powers in " things lawful. Now if scruples arise about these, and " a man doubts he sins if he *act*, and he also doubts he " sins if he *forbear*; it is neither clear that the thing to " be done is sinful, and so to be forborn, nor perfectly " clear that it is a duty and so to be done: *In this case " he must weigh the Scales; and where the Soul apprehends " most weight of reason, that way he must incline; though " the other scale be not altogether empty.* And this done " after humble and diligent search, with bewailing our " infirmity that we are no more discerning, will be ac- " cepted of God. *God puts not his people on necessity of sin- " ning; nor can our scruples dispense with his commands.*

N. C. Sometime I think this is clear and solid Reason; but many Friends think otherwise, and I am loth to offend them by doing these things which our Governors re- quire.

C. But consider, " *First*, they may " take offence when none is given, and " then the fault is their own, and you not " chargeable therewith. *Secondly*, the " Question is whether they be offended in respect of what " themselves know, or but led by affection, disliking of " other mens dislike. Intreat the former to let thee " abound, for such things, in thy own sense; and shew " them that herein you may Brotherly disagree: for the " latter,

Bern. Counsels of Peace.

"latter, inform their judgment, if they will yield to "reaſon: If not, then conſider. *Thirdly*, whether thou "art bound to nouriſh up ſuch men in their folly, and to "reſpect their partial affection; being more carried "away with an overweening of ſome mens perſons, than "any thing at all with the right underſtanding of the "cauſe. And then, *Fourthly*, conſider the power of the "Magiſtrate, and whether his Authority commanding do "not take away the offence which might otherwiſe be "given by a voluntary Act. And, *Laſtly*, that a man "ſhould not ſtand more upon avoiding diſlike in private "perſons, than offence to publick Authority; as I ſaid "before.

But alas! as he ſaith at the end of his Book †, "Charity and ſuch "like graces are far to ſeek now "adaies. Men on all hands judge "of things perverſly. This they will "allow, and that again humourouſly they will not like. "That which may be juſtly done well without offence, "thereat will others be unjuſtly offended. Things "doubtful, men take ſiniſterly; yea they dare cenſure "what they never ſaw: condemn as ill, what they knew "not: ſuſpect where they have no cauſe: gain-ſay, "where there ought to be no contradiction, partial to "themſelves and rigorous towards others. Authority "will ruſe thus and ſo, Subjects will obey with Excep-"tions. Judgment from the word is not ſo much a Guide, "as will and affection in too many are made Maſters. "Theſe be ill dayes and contentious: unhappy times, "in which men e ther will do, that they will do of them-"ſelves; or elſe fall to humour parties (not ſimply "receiving a love of the truth for the truths ſake) and "ſo come to pertakings, which doth but increaſe conten-"tion, till all come to confuſion; except the Lord in his "great mercy prevent the ſame. *N. C.* And

† Separatis Schiſm ad-joyn'd to the other p. 161.

N. C. And turn us all to a more moderate course, and there keep us.

C. You have read the Book: for those are the words that follow.

N.C. No. But I think there is much of truth in what he sayes: and it had been well if his Counsels had been then followed.

C. Alas! they who were chiefly concern'd in them, were so far from following them, that they took no farther notice of them than only to revile him that wrote them.

N. C. Methinks none should be so brutish.

C. It is as I tell you. Mr. *Ainsworth* making an answer to this Book, wholly omitted *these Counsels of Peace*, save only that he once mention'd them, with this haughty censure, *that perhaps the Author knew no more than* Caiphas *what he said*. Such men will not grant us able to say any good thing -------

N. C. But this was an acknowledgment the things were observable.

C. True, but you see the men of that Spirit will not regard excellent things, if they be said by those whom they do not love. Mr. *Bernard* in his reply I think hath given a true description of them. *Schismaticks are headstrong, they will not see evident conviction. Self-love makes them judge the best of themselves, but their want of Charity, very badly of others. They beguile themselves with shews of Piety, heat of affection, and with a strong apprehension of things greatly amiss in others. These they can see with both eyes, themselves with neither. Our arguments against them are Paper shot: but their weakest reasons against us* (if themselves may judge) *are shot of Cannon. They despise every mans endeavour against them, and are in admiration of their own works. Let any*

Preface to plain Evidences and Answer to the Fore-speech as Mr. Ainsworth terms it. Published by Authority. 1610.

any man confer with them, and he shall hear it: I my self have sufficient experience of it. All opposing their way, are men, in their judgment, that have no grace, rebellious against the Light. They are presumptuous in censuring; and may give sentence against all men and all Churches in the World; but none may give judgment of them. I heartily wish you all less pride and more humility; less dislike of others, and more charity, with greater dislike of your selves: the want whereof is the present enemy to lovely Unity, that ever accompanies true Piety; which many pretend, but few truly enjoy. And so farewel.

N. C. Do you hear? pray come back.

C. Will you never have done? what's the matter now?

N. C. I have but one word more. You must not pass too hard a censure upon some Ministers who come not to Church. You know they cannot appear openly because of the Act which forbids them to be in Cities, Market-Towns, *&c.*

C. And yet they are there notwithstanding that Act, and kept meetings against another Act which was lately in force. Why may they not appear any where in those places as well as in one? In God's house as well as their own or yours? In the face of all the people, as well as before a party separated from the rest? You are a fine *Advocate* indeed: who now have confessed they are more afraid of the *punishment* (whatsoever they say) than of the Sin of *disobedience*. For they break the Law wheresoever they are in those prohibited Cities or Towns, and they would but break it, if they were at Church: only it would be less --------

N. C. I will stay you no longer. I did not think of this, when the other came into my mind.

C. I believe it. You are not wont to lay thing together, and then search them to the bottom. But you think as you talk; suddenly, in a rambling manner, without any

any coherence: which would never trouble me at all (you may think and ſpeak as you pleaſe) if you were not ſo conceited of your ſelves, as if you were the moſt knowing people, that muſt give Law and Religion to all others.

N. C. There are thoſe can talk as well as you.

C. No doubt of it. Let them therefore endeavour to mend the reſt. And remember them of ſuch paſſages as theſe in your Books, which once they allowed of. *No man endued with right Reaſon, but will ſay there is a neceſſity of a Government: if of a Government, then of an Uniformity, elſe it will be confuſed. Therefore there is a neceſſity to ſuppreſs all CONVENTICLES; and that all men ſhould obſerve ſuch Order, Time, Place, and publick Geſture, as the Parliament (by the Advice of the Aſſembly) ſhall appoint. And no man that hath any uſe of Conſcience in any thing but will acknowledge he is bound in Conſcience to obey the Laws of the Land in which he lives, in all indifferent things: Or he is turbulent and deſerves cenſure, even for matters concerning Worſhip. He that hath the uſe of Conſcience, will make Conſcience of the duties of both Tables, as well as one. There is doubtleſs a Conſcience towards God, and a Conſcience towards man: This was the Apoſtles practice, and muſt be our Rule.* Act. 24. 16. *I exerciſe my ſelf to have always a Conſcience void of offence, toward God and toward men.* Once more Farewel.

An Alarm by way of Anſwer to the laſt warning piece, p. 15. Licenſed by Mr. John Downam, with this ſentence præfixed. Ye ſhall have one Ordinance, both for the ſtranger, and for him that is born in the Land.

N. C. I thank you. 20 DE 61

THE END.